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THE
ASIATIC SOCIETY OF BOMBAY
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ASIATICK RESEARCHES;

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OR,

TRANSACTIONS

OF THE

SOCIETY INSTITUTED IN BENGAL,

FOR INQUIRING INTO THE

HISTORY AND ANTIQUITIES,

THE 104989 ac

ARTS, SCIENCES, AND LITERATURE,

OF

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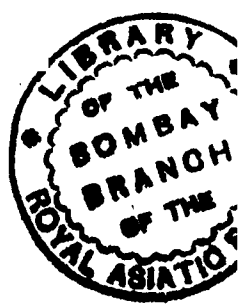

VOLUME THE THIRD.

THE FIFTH EDITION.

LONDON:

Printed by T. Maiden, Sherbourn Lane, Lombard Street,
FOR VERNOR, HOOD, AND SHARPE; CUTHELL AND MARTIN; J. WALKER;
R. LEA; LACKINGTON, ALLEN, AND CO.; OTRIDGE AND SON;
LONGMAN, HURST, REES, AND ORME; R. FAULDER;
SCATCHERD AND LETTERMAN;
AND J. ASPERNE.

1807.

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ADVERTISEMENT

AS it ſeemed proper to exhibit at one View, the Whole of Lieutenant WILFORD's learned Eſſay on *Egypt* and the *Nile*, there was not Room in this Volume for a Meteorological Journal; and it may be doubted whether the Utility of ſuch Diaries compenſates for their Tedioufneſs, and for the Space which they occupy: the two Specimens already publiſhed, will give a correct Idea of the Weather in this Part of *India*. Very copious and intereſting Materials for the Fourth Volume are now ready for the Preſs; but a ſhort Paper on the Code of *Siameſe* Laws, which was too haſtily announced, has been unfortunately loſt; and we cannot expect that Captain LIGHT, the only *Engliſhman* among us who underſtands the Language of *Siam*, ſhould find Leiſure, in his preſent important Station, to compoſe another Account of that curious, but abſtruſe, Work.

I.

THE EIGHTH

ANNIVERSARY DISCOURSE,

DELIVERED 24th FEBRUARY, 1791,

By the PRESIDENT.

GENTLEMEN,

WE have taken a general view, at our five laſt annual meetings, of as many celebrated nations, whom we have proved, as far as the ſubject admits of proof, to have deſcended from three primitive ſtocks, which we call for the preſent, *Indian*, *Arabian*, *Tartarian*; and we have nearly travelled over all *Aſia*, if not with a perfect coincidence of ſentiment, at leaſt with as much unanimity as can be naturally expected in a large body of men, each of whom muſt aſſert it as his right, and conſider it as his duty, to decide on all points, for himſelf; and never to decide on obſcure points, without the beſt evidence that can poſſibly be adduced. Our travels will this day be concluded; but our hiſtorical reſearches would have been left incomplete, if we had paſſed without attention over the numerous races of borderers who have long been eſtabliſhed on the limits of *Arabia*, *Perſia*, *India*, *China*,

and *Tartary*; over the wild tribes reſiding in the mountainous parts of thoſe extenſive regions; and the more civilized inhabitants of the iſlands annexed by geographers to their *Aſiatick* diviſion of this globe.

Let us take our departure from *Idume*, near the gulf of *Elanitis*, and having encircled *Aſia* with ſuch deviations from our courſe as the ſubject may require, let us return to the point from which we began; endeavouring, if we are able, to find a nation who may clearly be ſhown, by juſt reaſoning from their language, religion, and manners, to be neither *Indians*, *Arabs*, nor *Tartars* pure or mixed; but always remembering, that any ſmall family detached in an early age from the parent ſtock, without letters, with few ideas beyond objects of the firſt neceſſity, and conſequently with few words, and fixing their abode on a range of mountains, in an iſland, or even in a wide region before uninhabited, might, in four or five centuries, people their new country, and would neceſſarily form a new language, with no perceptible traces, perhaps, of that ſpoken by their anceſtors. *Edom*, or *Idume*, and *Erithra*, or *Phenice*, had originally, as many believed, a ſimilar meaning, and were derived from words denoting a *red* colour; but whatever be their derivation, it ſeems indubitable, that a race of men were anciently ſettled in *Idume*, and in *Median*, whom the oldeſt and beſt *Greek* authors call *Erythreans*, who were very diſtinct from the *Arabs*; and whom, from the concurrence of many ſtrong teſtimonies, we may ſafely refer to the *Indian* ſtem. M. D'Herbelot mentions a tradition (which he treats indeed as a fable) that a colony of thoſe *Idumeans* had migrated from the northern ſhores of the *Erythrean* Sea, and ſailed acroſs the *Mediterranean* to *Europe*, at the time fixed by chronologers for the paſſage of Evander, with his *Arcadians*, into *Italy*, and that both *Greeks* and *Romans* were the progeny of theſe emigrants. It is not on vague and ſuſpected traditions that we muſt build our belief

of ſuch events: for NEWTON, who advanced nothing in ſcience without demonſtration, and nothing in hiſtory without ſuch evidence as he thought concluſive, aſſerts from authorities, which he had carefully examined, that the *Idumean* voyagers "carried with them "both arts and ſciences, among which were their "aſtronomy, navigation, and letters; for in *Idume* "(ſays he) they had *letters* and *names for conſtellations* "before the days of JOB, who mentions them." JOB, indeed, or the author of the book which takes its name from him, was of the *Arabian* ſtock, as the language of that ſublime work inconteſtibly proves; but the invention and propagation of letters and aſtronomy, are, by all, ſo juſtly aſcribed to the *Indian* family, that, if STRABO and HERODOTUS were not groſsly deceived, the adventurous *Idumeans*, who firſt gave names to the ſtars, and hazarded long voyages in ſhips of their own conſtruction, could be no other than a branch of the *Hindu* race. In all events, there is no ground for believing them of a *fourth* diſtinct lineage; and we need ſay no more of them, till we meet them again on our return, under the name of *Phenicians*.

As we paſs down the formidable ſea which rolls over its coral bed between the coaſt of the *Arabs*, or thoſe who ſpeak the pure language of ISMAÏL, and that of the *Ajams*, or thoſe who *mutter it barbarouſly*, we find no certain traces on the *Arabian* ſide, of any people who were not originally *Arabs* of the genuine or mixed breed. Anciently, perhaps, there were *Troglodytes* in part of the peninſula, but they ſeem to have been long ſupplanted by the *Nomades*, or wandering herdſmen; and who thoſe *Troglodytes* were, we ſhall ſee very clearly, if we deviate a few moments from our intended path, and make a ſhort excurſion into countries very lately explored on the Weſtern or *African* ſide of the Red Sea.

That the written *Abyſſinian* language, which we call *Ethiopick*, is a dialect of old *Chaldean* and ſiſter of *Arabick* and *Hebrew*, we know with certainty; not only from the great multitude of identical words, but (which is a far ſtronger proof) from the ſimilar grammatical arrangement of the ſeveral idioms. We know, at the ſame time, that it is written, like all the *Indian* characters, from the left hand to the right, and that the vowels are annexed, as in *Dévanágarí*, to the conſonants; with which they form a ſyllabick ſyſtem, extremely clear and convenient, but diſpoſed in a leſs artificial order than the ſyſtem of letters now exhibited in the *Sanſcrit* grammars; whence it may juſtly be inferred, that the order contrived by PA'NINI, or his diſciples, is comparatively modern; and I have no doubt, from a curſory examination of many old inſcriptions on pillars, and in caves, which have obligingly been ſent to me from all parts of *India*, that the *Nágarí* and *Ethiopian* letters had at firſt a ſimilar form. It has long been my opinion, that the *Abyſſinians* of the *Arabian* ſtock, having no ſymbols of their own to repreſent articulate ſounds, borrowed thoſe of the black Pagans, whom the *Greeks* call *Troglodytes*, from their primeval habitations in natural caverns, or in mountains excavated by their own labour. They were probably the firſt inhabitants of *Africa*, where they became in time the builders of magnificent cities, the founders of ſeminaries for the advancement of ſcience and philoſophy, and the inventors (if they were not rather the importers) of ſymbolical characters. I believe, on the whole, that the *Ethiops* of *Meroë* were the ſame people with the firſt *Egyptians*, and conſequently, as it might eaſily be ſhown, with the original *Hindus*. To the ardent and intrepid Mr. BRUCE, whoſe travels are, to my taſte, uniformly agreeable and ſatisfactory, though he thinks very differently from me on the language and genius of the *Arabs*, we are indebted for more important, and, I believe, more accurate information con-

cerning the nations eſtabliſhed near the *Nile*, from its fountains to its mouths, than all *Europe* united could before have ſupplied; but ſince he has not been at the pains to compare the ſeven languages, of which he has exhibited a ſpecimen, and ſince I have not leiſure to make the compariſon, I muſt be ſatisfied with obſerving, on his authority, that the dialects of the *Gafots* and the *Gallas*, the *Agows* of both races, and the *Falaſhas*, who muſt originally have uſed a *Chaldean* idiom, were never preſerved in writing, and the *Amharick* only in modern times: they muſt, therefore, have been for ages in fluctuation, and can lead, perhaps, to no certain concluſion as to the origin of the ſeveral tribes who anciently ſpoke them. It is very remarkable, as Mr. Bruce and Mr. Bryant have proved, that the *Greeks* gave the appellation of *Indians* both to the ſouthern nations of *Africk*, and to the people among whom we now live: nor is it leſs obſervable, that, according to Ephorus, quoted by Strabo, they called all the ſouthern nations in the world *Ethiopians*, thus uſing *Indian* and *Ethiop* as convertible terms: but we muſt leave the Gymnoſophiſts of *Ethiopia*, who ſeemed to have profeſſed the doctrines of Buddha, and enter the great *Indian* Ocean, of which their *Aſiatick* and *African* brethren were probably the firſt navigators.

On the iſlands near *Yemen*, we have little to remark: they appear now to be peopled chiefly by *Mohammedans*, and afford no marks of diſcrimination, with which I am acquainted, either in language or manners: but I cannot bid farewell to the coaſt of *Arabia*, without aſſuring you, that, whatever may be ſaid of *Ommán*, and the *Scythian* colonies, who, it is imagined, was formerly ſettled there, I have met with no trace, in the maritime part of *Yemen*, from *Aden* to *Maſkat*, of any nation who were not either *Arabs* or *Abyſſinian* invaders.

Between

Between that country and *Iran* are ſome iſlands, which, from their inſignificance in our preſent inquiry, may here be neglected: and as to the *Curds*, or other independent races, who inhabit the branches of *Taurus*, or the banks of *Euphrates* and *Tigris*, they have, I believe, no written language, nor any certain memorials of their origin. It has, indeed, been aſſerted by travellers, that a race of wanderers in *Diyábecr*, yet ſpeak the *Chaldaick* of our Scriptures, and the rambling *Turcmáns* have retained, I imagine, ſome traces of their *Tartarian* idioms: but, ſince no veſtige appears, from the gulph of *Perſia* to the rivers *Cur* and *Aras*, of any people diſtinct from the *Arabs*, *Perſians*, or *Tartars*, we may conclude, that no ſuch people exiſts in the *Iranian* mountains, and return to thoſe which ſeparate *Iran* from *India*. The principal inhabitants of the mountains called *Párſici*, where they run towards the weſt, *Parveti*, from a known *Sanſcrit* word, where they turn in an eaſtern direction, and *Paropamiſus*, where they join *Imaus* in the north, were anciently diſtinguiſhed among the *Bráhmans* by the name of *Derados*, but ſeem to have been deſtroyed, or expelled, by the numerous tribes of *Afgháns*, or *Patans*, among whom are the *Balójas*, who give their name to a mountainous diſtrict: and there is very ſolid ground for believing that the *Afgháns* deſcended from the *Jews*; becauſe they ſometimes, in confidence, avow that unpopular origin, which, in general, they ſedulouſly conceal, and which other *Muſelmans* poſitively aſſert; becauſe *Hazaret*, which appears to be the *Aſareth* of Esdras, is one of their territories; and, principally, becauſe their language is evidently a dialect of the ſcriptural *Chaldaick*.

We come now to the river *Sindhu*, and the country named from it. Near its mouths we find a diſtrict called, by Nearchus, in his journal, *Sangada*; which M. D'Anville juſtly ſuppoſes to be the ſeat of the *Sanganians*, a barbarous and piratical nation mentioned by

by modern travellers, and well known at preſent by our countrymen in the Weſt of *India*. Mr. Malet, now reſident at *Púna*, on the part of the Britiſh government, procured, at my requeſt, the *Sanganian* letters, which are a ſort of *Nágarì*, and a ſpecimen of their language, which is apparently derived, like other *Indian* dialects, from the *Sanſcrit*: nor can I doubt, from the deſcriptions which I have received of their perſons and manners, that they are *Páməras*, as the *Brâhmans* call them, or outcaſt *Hindus*, immemorially ſeparated from the reſt of the nation. It ſeems agreed, that the ſingular people called *Egyptians*, and, by corruption, *Gypſies*, paſſed the *Mediterranean* immediately from *Egypt*; and their motley language, of which Mr. Grellman exhibits a copious vocabulary, contains ſo many *Sanſcrit* words, that their *Indian* origin can hardly be doubted. The authenticity of that vocabulary ſeems eſtabliſhed by a multitude of *Gypſy* words, as *angár*, charcoal; *cáſhth*, wood; *pár*, a bank; *bhú*, earth; and a hundred more, for which the collector of them could find no parallel in the vulgar dialect of *Hinduſtán*, though we know them to be pure *Sanſcrit*, ſcarce changed in a ſingle letter. A very ingenious friend, to whom this remarkable fact was imparted, ſuggeſted to me, that thoſe very words might have been taken from old *Egyptian*; and that the *Gypſies* were *Troglodytes* from the rocks near *Thebes*, where a race of banditti ſtill reſemble them in their habits and features: but, as we have no other evidence of ſo ſtrong an affinity between the popular dialects of old *Egypt* and *India*, it ſeems more probable, that the *Gypſies*, whom the *Italians* call *Zingaros*, and *Zinganos*, were no other than *Zinganians*, as M. D'Anville alſo writes the word, who might, in ſome piratical expedition, have landed on the coaſt of *Arabia*, or *Africa*, whence they might have rambled to *Egypt*, and at length have migrated, or been driven into *Europe*. To the kindneſs of Mr. Malet I am alſo indebted for an account of the *Boras*; a remarkable race

race of men, inhabiting chiefly the cities of *Gujarát*, who, though *Muſelmans* in religion, are *Jews* in features, genius, and manners: they form in all places a diſtinct fraternity, and are every where noted for addreſs in bargaining, for minute thrift, and conſtant attention to lucre, but profeſs total ignorance of their origin: though it ſeems probable, that they came firſt with their brethren, the *Afghans*, to the borders of *India*, where they learned in time to prefer gainful and ſecure occupation in populous towns to the perpetual wars, and laborious exertions, on the mountains. As to the *Moplas* in the weſtern parts of the *Indian* empire, I have ſeen their books in *Arabick*, and am perſuaded that, like the people called *Malays*, they deſcended from *Arabian* traders and mariners after the age of MUHAMMED.

On the continent of *India*, between the river *Vipáſa*, or *Hyphaſis*, to the weſt, the mountains of *Tripura* and *Cámarúpa* to the eaſt, and *Himálaya* to the north, we find many races of wild people, with more or leſs of that priſtine ferocity, which induced their anceſtors to ſecede from the civilized inhabitants of the plains and valleys: in the moſt ancient *Sanſcrit* books, they are called *Sacas*, *Cirátas*, *Cólas*, *Pulindas*, *Barbaras*, and are all known to *Europeans*, though not all by their true names: but many *Hindu* pilgrims, who have travelled through their haunts, have fully deſcribed them to me; and I have found reaſons for believing, that they ſprang from the old *Indian* ſtem; though ſome of them were ſoon intermixed with the firſt ramblers from *Tartary*, whoſe language ſeems to have been the baſis of that now ſpoken by the *Moguls*.

We come back to the *Indian* Iſlands, and haſten to thoſe which lie to the ſouth-eaſt of *Silán*, or *Taprobane*; for *Silán* itſelf, as we know from the languages, letters, religion, and old monuments, of its various inhabitants, was peopled beyond time of memory by the *Hindu*

Hindu race, and formerly, perhaps, extended much farther to the weſt, and to the ſouth, ſo as to include *Lancà*, or the equinoctial point of the *Indian* aſtronomers: nor can we reaſonably doubt, that the ſame enterpriſing family planted colonies in the other iſles of the ſame ocean, from the *Malayadwípas*, which take their name from the mountain of *Malaya*, to the *Moluccas*, or *Mallicás*, and probably far beyond them. Captain FORREST aſſured me, that he found the iſle of *Bali* (a great name in the hiſtorical poems of *India*) chiefly peopled by *Hindus*, who worſhipped the ſame idols which he had ſeen in this province; and that of *Madhurà* muſt have been ſo denominated, like the well-known territory in the weſtern peninſula, by a nation who underſtood *Sanſcrit*. We need not be ſurpriſed that M. D'ANVILLE was unable to aſſign a reaſon why the *Jabadios*, or *Yavadwípa*, of PTOLEMY, was rendered in the old *Latin* verſion the iſle of *Barley*; but we muſt admire the inquiſitive ſpirit and patient labour of the *Greeks* and *Romans*, whom nothing obſervable ſeems to have eſcaped. *Yava* means *barley* in *Sanſcrit*; and though that word, or its regular derivative, be now applied ſolely to *Java*, yet the great *French* geographer adduces very ſtrong reaſons for believing, that the ancients applied it to *Sumatra*. In whatever way the name of the laſt-mentioned iſland may be written by *Europeans*, it is clearly an *Indian* word, implying *abundance* or *excellence*; but we cannot help wondering, that neither the natives of it, nor the beſt informed of our *Pandits*, know it by any ſuch appellation; eſpecially as it ſtill exhibits viſible traces of a primeval connection with *India*. From the very accurate and intereſting account of it, by a learned and ingenious member of our own body, we diſcover, without any recourſe to etymological conjecture, that multitudes of pure *Sanſcrit* words occur in the principal dialects of the *Sumatrans*; that, among their laws, two poſitive rules concerning *ſureties* and *intereſt*, appear

pear to be taken, word for word, from the *Indian* legiſlators NA'RED and HA'RITA; and, what is yet more obſervable, that the ſyſtem of letters uſed by the people of *Rejang* and *Lampún*, has the ſame artificial order with the *Dévanágárì*; but in every ſeries one letter is omitted, becauſe it is never found in the languages of thoſe iſlanders. If Mr. MARSDEN has proved (as he firmly believes, and as we, from our knowledge of his accuracy, may fairly preſume), that clear veſtiges of one ancient language are diſcernible in all the inſular dialects of the ſouthern ſeas from *Madagaſcar* to the *Philippines*, and even to the remoteſt iſlands lately diſcovered, we may infer from the ſpecimens in his account of *Sumatra*, that the parent of them all was no other than the *Sanſcrit:* and with this obſervation, having nothing of conſequence to add on the *Chineſe* iſles, or on thoſe of *Japan*, I leave the fartheſt eaſtern verge of this continent, and turn to the countries now under the government of *China*, between the northern limits of *India*, and the extenſive domain of thoſe *Tartars* who are ſtill independent.

That the people of *Pótyid*, or *Tibet*, were *Hindus*, who engrafted the hereſies of BUDDHA on their old mythological religion, we know from the reſearches of CASSIANO, who long had reſided among them; and whoſe diſquiſitions on their language and letters, their tenets, and forms of worſhip, are inſerted by GIORGI in his curious but prolix compilation, which I have had the patience to read from the firſt to the laſt of nine hundred rugged pages. Their characters are apparently Indian; but their language has now the diſadvantage of being written with more letters than are ever pronounced; for, although it was anciently *Sanſcrit*, and polyſyllabick, it ſeems at preſent, from the influence of *Chineſe* manners, to conſiſt of monoſyllables, to form which, with ſome regard to grammatical derivation,

derivation, it has become neceſſary to ſuppreſs, in common diſcourſe, many letters which we ſee in their books; and thus we are enabled to trace in their writing, a number of *Sanſcrit* words and phraſes, which in their ſpoken dialect are quite undiſtinguiſhable. The two engravings in GIORGI's book, from ſketches by a *Tibetian* painter, exhibit a ſyſtem of *Egyptian* and *Indian* mythology; and a complete explanation of them would have done the learned author more credit than his fanciful etymologies, which are always ridiculous, and often groſsly erroneous.

The *Tartars* having been wholly unlettered, as they freely confeſs, before their converſion to the religion of *Arabia*, we cannot but ſuſpect that the natives of *Eighúr*, *Tancút*, and *Khatà*, who had ſyſtems of letters, and are even ſaid to have cultivated liberal arts, were not of the *Tartarian*, but of the *Indian* family; and I apply the ſame remark to the nation whom we call *Barmas*, but who are known to the *Pandits* by the names of *Bramachínas*, and ſeem to have been the *Brachmani* of PTOLEMY: they were probably rambling *Hindus*, who, deſcending from the northern parts of the eaſtern peninſula, carried with them the letters now uſed in *Ava*, which are no more than a round *Nâgarì* derived from the ſquare characters, in which the *Páli*, or ſacred language, of BUDDHA's prieſts in that country, was anciently written; a language, by the way, very nearly allied to the *Sanſcrit*, if we can depend on the teſtimony of M. DE LA LOUBERE; who, though always an acute obſerver, and, in general, a faithful reporter of facts, is charged, by CARPANIUS, with having miſtaken the *Barma* for the *Páli* letters; and when, on his authority, I ſpoke of the *Bali* writing to a young chief of *Aracan*, who read with facility the books of the *Barmas*, he corrected me with politeneſs, and aſſured me, that the *Páli* language was written by the prieſts in a much older character.

Let

Let us now return eaſtward, to the farthest *Aſiatick* dominions of *Ruſſia*, and rounding them on the north-eaſt, paſs directly to the *Hyperboreans*, who, from all that can be learned of their old religion and manners, appear like the *Maſſagetæ*, and ſome other nations uſually conſidered as *Tartars*, to have been really of the *Gothick*, that is, of the *Hindu* race: for I confidently aſſume, that the *Goths* and *Hindus* had originally the ſame language, gave the ſame appellations to the ſtars and planets, adored the ſame falſe deities, performed the ſame bloody ſacrifices, and profeſſed the ſame notions of rewards and puniſhments after death. I would not inſiſt, with M. Bailly, that the people of *Finland* were *Goths*, merely becauſe they have the word *ſhip* in their language, while the reſt of it appears wholly diſtinct from any of the *Gothick* idioms. The publiſhers of the Lord's prayer in many languages, repreſent the *Finniſh* and *Lapponian* as nearly alike, and the *Hungarian* as totally different from them; but this muſt be an error, if it be true that a *Ruſſian* author has lately traced the *Hungarian* from its primitive ſeat, between the *Caſpian* and the *Euxine*, as far as *Lapland* itſelf; and ſince the *Huns* were confeſſedly *Tartars*, we may conclude, that all the northern languages, except the *Gothick*, had a *Tartarian* origin, like that univerſally aſcribed to the various branches of *Sclavonian*.

On the *Armenian*, which I never ſtudied, becauſe I could not hear of any original compoſitions in it, I can offer nothing deciſive; but am convinced, from the beſt information procurable in *Bengal*, that its baſis was ancient *Perſian*, of the ſame *Indian* ſtock with the *Zend*, and that it has been gradually changed ſince the time when *Armenia* ceaſed to be a province of *Irân*. The letters in which it now appears, are allowed to be comparatively modern; and though the learned editor of the tract, by Carpanius, on the literature of *Ava*, compares them with the *Pâli* characters, yet, if they be not, as I ſhould rather imagine, derived from

from the *Pahlavì*, they are probably an invention of ſome learned *Armenian* in the middle of the fifth century. MOSES of *Khoren*, than whom no man was more able to elucidate the ſubject, has inſerted in his hiſtorical work, a diſquiſition on the language of *Armenia*, from which we might collect ſome curious information, if the preſent occaſion required it; but to all the races of men who inhabit the branches of *Caucaſus*; and the northern limits of *Irán*, I apply the remark, before announced generally, that ferocious and hardy tribes, who retire, for the ſake of liberty, to mountainous regions, and form by degrees a ſeparate nation, muſt alſo form, in the end, a ſeparate language, by agreeing on new words to expreſs new ideas; provided that the language which they carried with them, was not fixed by writing, and ſufficiently copious. The *Armenian* damſels are ſaid, by STRABO, to have ſacrificed in the temple of the goddeſs ANAITIS, whom we know, from other authorities, to be the NA'HI'D, or VENUS, of the old *Perſians*; and it is for many reaſons highly probable, that one and the ſame religion prevailed through the whole empire of CYRUS.

Having travelled round the continent, and among the iſlands, of *Aſia*, we come again to the coaſt of the *Mediterranean*; and the principal nations of antiquity, who firſt demand our attention, are the *Greeks* and *Phrygians*, who, though differing ſomewhat in manners, and perhaps in dialect, had an apparent affinity in religion, as well as in language. The *Dorian*, *Ionian* and *Eolian* families having emigrated from *Europe*, to which it is univerſally agreed that they firſt paſſed from *Egypt*, I can add nothing to what has been advanced concerning them in former diſcourſes; and no written monuments of old *Phrygia* being extant, I ſhall only obſerve, on the authority of the *Greeks*, that the grand object of myſterious worſhip in that country, was the Mother of the Gods, or Nature perſonified;

ſonified, as we ſee her among the *Indians* in a thouſand forms, and under a thouſand names. She was called, in the *Phrygian* dialect, MA', and repreſented in a car drawn by lions, with a drum in her hand, and a towered coronet on her head. Her myſteries (which ſeem to be alluded to in the *Moſaick* law) are ſolemnized, at the autumnal equinox, in theſe provinces, where ſhe is named, in one of her characters, MA'; is adored in all of them, as the Great Mother; is figured ſitting on a lion, and appears in ſome of her temples with a diadem, or mitre of turrets. A drum is called *dindima* both in *Sanſcrit* and *Phrygian;* and the title of *Dindymene* ſeems rather derived from that word than from the name of a mountain. The DIANA of *Epheſus* was manifeſtly the ſame goddeſs in the character of productive Nature: and the ASTARTE of the *Syrians* and *Phenicians* (to whom we now return) was, I doubt not, the ſame in another form. I may, on the whole, aſſure you, that the learned works of SELDEN and JABLONSKI, on the Gods of *Syria* and *Egypt*, would receive more illuſtration from the little *Sanſcrit* book entitled *Chandì*, than from all the fragments of oriental mythology that are diſperſed in the whole compaſs of *Grecian*, *Roman*, and *Hebrew* literature: We are told that the *Phenicians*, like the *Hindus*, adored the Sun, and aſſerted water to be the firſt of created things: nor can we doubt that *Syria*, *Samaria*, and *Phenice*, or the long ſtrip of land on the ſhore of the *Mediterranean*, were anciently peopled by a branch of the *Indian* ſtock, but were afterwards inhabited by that race, which, for the preſent, we call *Arabian:* In all three, the oldeſt religion was the *Aſſyrian*, as it is called by SELDEN; and the *Samaritan* letters appear to have been the ſame at firſt with thoſe of *Phenice;* but the *Syriack* language, of which ample remains are preſerved, and the *Punick*, of which we have a clear ſpecimen in PLAUTUS, and on monuments lately brought to light, were indiſputably of a *Chaldaick* or *Arabick* origin.

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The ſeat of the firſt *Phenicians* having extended to *Idume*, with which we began, we have now completed the circuit of *Aſia:* but we muſt not paſs over in ſilence, a moſt extraordinary people, who eſcaped the attention (as BARROW obſerves more than once) of the diligent and inquiſitive HERODOTUS: I mean the people of *Judea*, whoſe language demonſtrates their affinity with the *Arabs*, but whoſe manners, literature, and hiſtory, are wonderfully diſtinguiſhed from the reſt of mankind. BARROW loads them with the ſevere, but juſt, epithets of malignant, unſocial, obſtinate, diſtruſtful, ſordid, changeable, turbulent; and deſcribes them as furiouſly zealous in ſuccouring their own countrymen, but implacably hoſtile to other nations: yet, with all the ſottiſh perverſeneſs, the ſtupid arrogance, and the brutal atrocity, of their character, they had the peculiar merit among all races of men under heaven, of preſerving a rational and pure ſyſtem of devotion, in the midſt of wild polytheiſm, inhuman or obſcene rites, and a dark labyrinth of errors, produced by ignorance, and ſupported by intereſted fraud. Theological inquiries are no part of my preſent ſubject; but I cannot refrain from adding, that the collection of tracts, which we call, from their excellence, *the Scriptures*, contain, independently of a divine origin, more true ſublimity, more exquiſite beauty, purer morality, more important hiſtory, and finer ſtrains both of poetry and eloquence, than could be collected within the ſame compaſs, from all other books that were ever compoſed in any age, or in any idiom. The two parts of which the Scriptures conſiſt, are connected by a chain of compoſitions, which bear no reſemblance, in form or ſtyle, to any that can be produced from the ſtores of *Grecian*, *Indian*, *Perſian*, or even *Arabian*, learning. The antiquity of thoſe compoſitions no man doubts; and the unſtrained application of them to events long ſubſequent to their publication, is a ſolid ground of belief, that they were genuine predictions, and conſequently inſpired; but, if

if any thing be the abſolute excluſive property of each individual, it is his belief; and I hope I ſhould be one of the laſt men living, who could harbour a thought of obtruding my own belief on the free minds of others. I mean only to aſſume, what, I truſt, will be readily conceded, that the firſt *Hebrew* hiſtorian muſt be entitled, merely as ſuch, to an equal degree of credit, in his account of all civil tranſactions, with any other hiſtorian of antiquity. How far that moſt ancient writer confirms the reſult of our inquiries into the genealogy of nations, I propoſe to ſhow at our next anniverſary meeting; when, after an approach to demonſtration, in the ſtrict method of the old analyſis, I ſhall reſume the whole argument conciſely and ſynthetically; and ſhall then have condenſed in ſeven diſcourſes, a maſs of evidence, which, if brevity had not been my object, might have been expanded into ſeven large volumes, with no other trouble than that of holding the pen: but (to borrow a turn of expreſſion from one of our poets) "for what "I have produced, I claim only your indulgence; it "is for what I have ſuppreſſed that I am entitled to "your thanks."

OBSERVATIONS

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II.

OBSERVATIONS ON THE INHABITANTS OF THE GARROW HILLS,

Made during a public Deputation in the Years 1788 *and* 1789;

BY JOHN ELIOT, ESQ.

IN the month of *September*, 1788, I was deputed by Government, to inveſtigate the duties collected on the *Garrow* Hills, which bound the north-eaſtern parts of *Bengal;* and, to conciliate the good-will of the people, who had hitherto known no intercourſe with *Europeans*, ſome ſcarlet cloth was given me by Government to be diſtributed to them.

The mountaineers who inhabit different parts of *India*, have been generally conſidered ſavages, equally unreſtrained by law and morality, and watchful to take every opportunity of committing depredations on the low country, pillaging the inhabitants, and deſtroying their villages, whenever they could do ſo with impunity. At *Boglepore*, however, it has been proved, that the hill-people, by good treatment and encouragement, may be in a great degree civilized, and rendered at leaſt peaceable and inoffenſive, if not ſerviceable. My obſervation of the character and the conduct of the *Garrows*, has induced me to believe the ſame good conſequences may be expected from encouraging them; but I propoſe to relate in plain language, what I experienced on my viſit to them, and leave others to form their own judgment; and, as I am the firſt *European* who has travelled among them, I ſhall alſo add a few obſervations on the country, and on what attracted my notice as being in any reſpect peculiar.

On drawing near the hills, you have a beautiful ſight of three ranges of mountains, riſing one above another; but, on nearer approach, they vaniſh, except the *Gonaſſers*, the lower range, in appearance inſignificantly ſmall. The verdure and rich land, however, fully recompenſe the loſs; and, turn your eye which way you will, you ſee ſomething to cheer the mind, and raiſe the fancy, in the numerous ſmall villages round about, protected from the heat by a variety of trees interſperſed.

The firſt paſs I went to was *Ghoſegong*, ſituated on the weſt ſide of the *Natie* river. Here a great number of *Garrows* reſide at the foot of the paſs in three villages, *Ghoſegong*, *Ghonie*, and *Borack*. The head people of the villages are called *Booneahs*, a name uſed by the head *Rájás* in *Bengal*, when the king reſided at *Gour*. Whence they derived this name I could not learn; and many other things, which might lead to diſcoveries, eſcaped my knowledge from the want of a good interpreter.

Oodassey Booneah is looked on as the head man of this paſs at preſent, having moſt influence with his ſect; but the rightful chief is Momee, a woman; and her power being, by eſtabliſhed uſage, transferrable by marriage to her huſband, he ought, in conſequence, to preſide; but, from his being a young and ſilly man, the chiefſhip is uſurped by Oodassey, and his uſurpation is ſubmitted to by Momee and her huſband. Oodassey, however, is by no means a violent or artful man. He is far from poſſeſſing a bad diſpoſition; is a mild man; and, by all accounts, takes great pains to do juſtice, and keep up unanimity with his people.

The village of *Ghoſegong* is ſurrounded by a little jungle. On paſſing it, the village is opened to your ſight, conſiſting of *Chaungs*, or houſes, from about thirty to 150 feet long, and twenty or forty broad.

The *Garrows* are called, by the villagers, and upper hill people, *Couch Garrows;* though they themſelves, if you aſk them of what caſt they are, will anſwer, *Garrows*, and not give themſelves any appellation of caſt; though there are many caſts of *Garrows*, but with what differences I had not time to aſcertain.

The ſoil is of a fine black earth, here and there intermixed with ſpots of red earth: its richneſs is plainly ſeen from the quickneſs of vegetation. The rice is in many places equal to the *Benares* long rice. The muſtard-ſeed is twice as big as any produced in the pergunnahs of *Bengal*, where I have been; and the oil it produces is as ſuperior to, as the ſize of its grain is greater than, any other. The hemp is equally good; but, as to its ſuperiority to what may be produced in other pergunnahs, I am unable to ſpeak with certainty: as far as I can judge from my own obſervation, the ſort brought to the *Calcutta* market, is not equal to what is produced on the borders of the hills. The paſture for cattle may be claſſed next in quality to that of *Plaſſy* plain; and this I infer from its being generally known, that the *Sheerpoor* and *Suſung* ghee is nearly as good as that made at *Plaſſy*.

There are rivers at the ſeveral paſſes. Thoſe of note are the *Natie*, *Mahareeſee*, *Summaſſerry*, and *Mahadeo*. On the weſt ſide of the *Natie* is *Ghoſegong*, and on the eaſt the *Suffoor* paſs. *Abrahamabad*, or *Bygombarry*, is on the eaſt ſide of the *Mahareeſee; Aughur*, on the eaſt of *Summaſſerry;* and *Burradowarrah*, on the weſt of *Mahadeo*. Theſe rivers are all of a ſandy and gravelly bottom, with much limeſtone and iron. The *Mahadeo* has abundance of coals, the oil of which is eſteemed in the hills as a medicine for the cure of cutaneous diſorders, and is reputed to have been firſt diſcovered to the hill people and villagers by a *Faqueer*. The mode of extracting the oil is ſimple;

A quantity of coals are put into an earthern pot, the mouth of which is ſtopped with long graſs, by way of ſtrainer. This pot is put into a large deep pan, perforated at the bottom, ſo as to admit of the neck of the pot being put through it; the pan is ſupported upon bricks, to prevent the neck of the pot from touching the ground, and alſo that a veſſel may be placed under the ſtrainer, as a receptacle for receiving the oil as it drops. The pan is filled with dry cow-dung, which is uſed as fuel, and extracts the oil in the courſe of an hour.

There are but few ſorts of fiſh in theſe rivers: turtle are to be had in great numbers, and are always conſecrated by ſacrifice before they are eaten. The hill people are, however, fully recompenſed for the loſs of fiſh in the rivers, by the great abundance they get from the neighbouring lakes.

A *Garrow* is a ſtout, well-ſhaped man; hardy, and able to do much work; of a ſurly look; flat, *Cáfri*-like noſe; ſmall eyes, generally blue, or brown; forehead wrinkled; and overhanging eye-brow; with large mouth, thick lips, and face round and ſhort: their colour is of a light or deep brown. Their dreſs conſiſts of a brown girdle, about three inches broad, having in the center a blue ſtripe; it goes round the waiſt, is paſſed between the thighs, and is faſtened behind, leaving one end, or flap, hanging down before, about eight inches: ſometimes it is ornamented with braſs-plates; with rows of ivory, or a white ſtone, ſhaped like bits of tobacco-pipes, about half an inch long; the braſs-plate is made to reſemble a button, or an apothecary's weight, but more indented: ſome have it ornamented with little bits of braſs, ſhaped like a bell. Some wear an ornament on their head, about three or five inches broad, decorated in the ſame manner as the flap, ſerving to keep their hair

off the face, which gives them a wild, fierce appearance. Some tie their hair on the crown, in a looſe careleſs manner, while others crop it cloſe. The *Booneahs*, or chiefs, wear a ſilk turban: to the girdle they affix a bag, containing their money and *pauns;* and alſo a net, for holding the utenſils with which they light their pipe, hung near to it by a chain.

The women are the ugliеſt creatures I ever beheld, ſhort and ſquat in their ſtature, with maſculine faces, in the features of which they differ little from the men. Their dreſs conſiſts of a dirty red cloth, ſtriped with blue or white, about ſixteen inches broad, which encircles the waiſt, and covers about three-fourths of the thigh. It never reaches to the knee, and being but juſt long enough to tie above on the left ſide, part of the left thigh, when they walk, is expoſed. On their necks they have a ſtring of the ornaments above deſcribed, reſembling tobacco-pipes, twiſted thirty or forty times round, but negligently, without any attention to regularity: their breaſts are expoſed to view, their only clothing being the girdle abovementioned: to their ears are affixed numbers of braſs rings, increaſing in diameter from three to ſix inches: I have ſeen thirty of thoſe rings in each ear: a ſlit is made in the lobes of the ear, which increaſes from the weight of the rings, and in time will admit the large number ſtated. This weight is, however, partly ſupported by a ſtring, which paſſes over their heads. A tape, three inches broad, ties their hair, ſo as to keep it back from their foreheads, though generally it is tied with a ſtring on the crown of the head. The wives of the *Booneahs* cover their heads with a piece of coarſe cloth, thirteen or fourteen inches broad, and two feet long, the end of which, with their hair, hangs down behind, flowing looſe on their backs. The women work as well as the men, and I have ſeen them carry as great burthens. Their hands,

hands, even thoſe of the wives of the *Booneahs*, bear evident marks of their laborious occupations.

Theſe people eat all manner of food, even dogs, frogs, ſnakes, and the blood of all animals. The laſt is baked over a ſlow fire, in hollow green bamboos, till it becomes of a naſty dirty green colour. They are fond of drinking to an exceſs. Liquor is put into the mouth of infants almoſt as ſoon as they are able to ſwallow. They have various ſorts of ſpirits, but that moſtly drank is extracted from rice, ſoaked in water for three or four days before it. Their cookery is ſhort, as they only juſt heat their proviſions; excepting rice and guts, the firſt of which is well boiled, and the other ſtewed till they are black. Indeed, excepting theſe, their animal food is eaten almoſt raw.

In times of ſcarcity, many of the hill people ſubſiſt on the *Kebul*, which in growth is ſaid to be like the *Palmira*; and the interior part of the *trunk*, when pounded and ſteeped in water, is an article of food, inſomuch as to be the common means of ſuſtenance during a ſcarcity of grain. When boiled, it is of a gelatinous ſubſtance, and taſtes, when freſh, like a ſugar-cane: thoſe who can afford it, mix rice with it. They alſo ſubſiſt on the *Kutchu*, a ſort of *yam*, found in great plenty about the hills. I ſaw three ſorts, though I could not learn they had any ſeparate name. One has a number of buds on it, is ſaid to be a cooling medicine, and is eaten boiled or baked. Some of them I brought with me from the hills, and being bruiſed in the baſket uſed in bringing them from the hills, I cut off the rotten part, which I found to be of no detriment to their growth, although out of the ground. At *Dacca* I gave them to Mr. R[illegible]ard Johnson, who, I underſtand, delivered them to Colonel Kyd, the ſuperintendant of the Company's botanical

nical garden, where, I hear, they have produced a very handſome flower. This plant was cultivated by the *Garrows*, nearly in the ſame manner as we do potatoes in *England;* a bud being broken off to be ſown for a plant. The *Garrows* ſay it yields, after it is dug out of the ground, and laid by for the enſuing ſeaſon of cultivation, (commencing immediately on the breaking up of the rains,) from three to ten buds. Another ſort of *Kutchu* grows at the tops of the hills, and is found by its ſprout, which twiſts itſelf round the trunk and branches of trees. I have ſeen the ſprout from ten to twenty feet high: the leaves have three ſegments, like a vine leaf, but more pointed; of deep green, and very ſmall. The root is found from a foot to two feet and a half below the ground, is in ſhape tapering, of a reddiſh colour, and in length from five inches to a foot and a half: it is eaten roaſted. The other ſpecies grows in the ſame manner, but is of a dirty yellow colour.

The houſes of theſe *Garrows*, called *Chaungs*, are raiſed on piles, about three or four feet from the ground, from thirty to 150 feet in length; and in breadth from ten to forty; and are roofed with thatch. The props of the *Chaung* conſiſt of large *ſaul* timbers: in the center there are eight, and on the ſides from eight to thirty: over theſe are placed, horizontally, large timbers, for a ſupport to the roof, and tied faſt, ſometimes with ſtrings; but ſtring is rarely uſed for this purpoſe; the tying-work being moſtly done with ſlips of graſs or cane. The roof is neatly executed, and with as much regularity as any of our Bungalow thatches. When I ſay this, however, I ſpeak of the *Chaungs* of the *Booneahs:* I went into few of the *Chaungs* of the lower claſs. The roof conſiſts of mats and ſtrong graſs. The ſides of the houſe are made from the ſmall hollow bamboos, cut open, flatted, and woven as the common mats are. The floor is made in the ſame manner, but of a ſtronger bamboo. The

Chaung

Chaung conſiſts of two apartments; one floored, and raiſed on piles, as deſcribed; and the other without a floor at one end, for their cattle: at the other end is an open platform, where the women ſit, and work. On one ſide alſo is a ſmall raiſed platform, uſually about ſix feet ſquare, incloſed at the ſides, and open above: here the children play. In the center of the *Chaung* they cook their victuals, a ſpace of about five feet ſquare being covered with earth: on one ſide a little trap-door is made in the floor, for the convenience of the women on certain occaſions, which occaſions much filth under their *Chaungs*. Indeed a great part of their dirt is thrown under the *Chaung*; and the only ſcavengers I ſaw, were their hogs; but, luckily for them, they have plenty of thoſe animals.

Bugs cover their wearing apparel, of the ſame ſort as thoſe which infeſt beds in England. During my journey along the hills, I ſuffered very much from them.

The diſpoſition of a *Garrow* could not be accurately known in the ſhort time I had to obſerve it; yet my intercourſe with them, which was of the moſt open nature, will, I think, allow me to ſay ſomething of it.

Their ſurly looks ſeem to indicate ill temper; but this is far from being the caſe, as they are of a mild diſpoſition. They are, moreover, honeſt in their dealings, and ſure to perform what they promiſe. When in liquor, they are merry to the higheſt pitch: then men, women, and children, will dance till they can ſcarce ſtand. Their manner of dancing is as follows: twenty or thirty men of a row ſtanding behind one another, hold each other by the ſides of their belts, and then go round in a circle, hopping on one foot, then on the other, ſinging and keeping time with their muſic, which is animating, though harſh and unharmonious.

harmonious, conſiſting chiefly of tomtoms and braſs pans; the firſt generally beaten by the old people, and the laſt by the children. The women dance in rows, and hop in the ſame manner, but hold their hands out, lowering one hand, and raiſing the other, at the ſame time, as the muſic beats, and occaſionally turning round with great rapidity. The men alſo exhibit military exerciſes with the ſword and ſhield, which they uſe with grace, and great activity. Their dancing at their feſtivals laſts two or three days, during which time they drink and feaſt to an exceſs, inſomuch that it requires a day or two afterwards to make them perfectly ſober again; yet, during this fit of feſtivity and drunkenneſs, they never quarrel.

Marriage is in general ſettled amongſt the parties themſelves, though ſometimes by their parents. If it has been ſettled by the parties themſelves, and the parents of either refuſe their aſſent, the friends of the oppoſite party, and even others unconnected, go, and, by force, compel the diſſenters to comply; it being a rule among the *Garrows*, to aſſiſt thoſe that want their help on theſe occaſions, let the diſparity of age or rank be ever ſo great. If the parents do not accede to the wiſh of their child, they are well beaten till they acquieſce in the marriage, which being done, a day is fixed for the ſettlement of the contract, or rather for a complimentary viſit from the bride to the bridegroom, to ſettle the day of marriage, and the articles of which the feaſt ſhall conſiſt, as well as the company to be invited; and they then make merry for the night. The invitations on theſe occaſions are made by the head man of a *Chaung* ſending a *paun* to the inhabitants of another *Chaung*, as they cannot invite one out of a *Chaung* without the reſt: the man who carries the *paun* ſtates the purpoſe for which it is ſent; and the next day an anſwer is made, if the invitation be accepted, but not otherwiſe, as they never wiſh to give a verbal refuſal; and, therefore, if nobody returns the

the next day, the invitation is underſtood to be refuſed.

On the nuptial day, the parties invited go to the bride's houſe; it being the cuſtom among the Garrows for the bride to fetch the bridegroom. When the wine, &c. are ready, and all the company arrived, they begin ſinging and dancing, and now and then take a merry cup; while a party of the women carry the bride to the river, waſh her, and, on their return home, dreſs her out in her beſt ornaments; this completed, it is notified to the company, and the muſic ceaſes: then a party take up the wine, proviſions, drums, pans, and a cock and hen, and carry them to the bridegroom's houſe in proceſſion; the cock and hen being carried by the prieſt; after which, the bride follows, with a party of women, walking in the center till ſhe arrives at the bridegroom's houſe, where ſhe and her party ſeat themſelves in one corner of the *Chaung*, near the door: the remaining viſitors then proceed to the bridegroom's houſe, and the men ſit at the further end of the room, oppoſite to the women: the men then again begin ſinging and dancing; the bridegroom is called for; but, as he retires to another *Chaung*, ſome ſearch is made for him, as if he were miſſing, and, as ſoon as they find him, they give a ſhout: they then carry him to the river, waſh him, return, and dreſs him in his war dreſs; which done, the women carry the bride to her own *Chaung*, where ſhe is put in the center; and notice of this being brought to the viſitors at the bridegroom's houſe, they take up the wine, &c. and prepare to go with the bridegroom, when his father, mother, and family, cry and howl in the moſt lamentable manner, and ſome force is uſed to ſeparate him from them. At laſt they depart; the bride's father leading the way, and the company following one by one, the bridegroom in the center. On entering the bride's *Chaung*, they make a general ſhout,

ſhout, and place the bridegroom on the bride's right hand, and then ſing and dance for a time, till the prieſt proclaiming ſilence, all is quiet; and he goes before the bride and bridegroom, who are ſeated, and aſks ſome queſtions, to which the whole party anſwer *Nummah*, or *good**: this continues a few minutes, after which, the cock and hen being brought, the prieſt takes hold of them by the wings, and holds them up to the company, aſking them ſome queſtions, to which they again reply *Nummah:* ſome grain is then brought, and thrown before the cock and hen, who being employed in picking it, the prieſt takes this opportunity to ſtrike them on the head with a ſtick, to appearance dead; and the whole company, after obſerving them a few ſeconds, call out as before: a knife being then brought, the prieſt cuts the anus of the cock, and draws out the guts; and the company repeat *Nummah;* after which he performs the ſame operation on the hen; and the company give a ſhout, and again call out *Nummah.* They look on this part of the ceremony as very ominous; for ſhould any blood be ſpilt by the firſt blow, or the guts break, or any blood come out with the guts, it would be conſidered as an unlucky marriage. The ceremony being over, the bride and bridegroom, drinking, preſent the bowl to the company, and then they all feaſt, and make merry.

I diſcovered theſe circumſtances of the marriage ceremony of the *Garrows*, from being preſent at the marriage of LUNGREE, youngeſt daughter of the chief OODASSEY, ſeven years of age, and BUGLUN, twenty-three years old, the ſon of a common *Garrow:* and I may here obſerve, that this marriage, diſproportionate as to age and rank, is a very happy one for BUGLUN, as he will ſucceed to the *Booneahſhip* and eſtate; for among all the *Garrows*, the youngeſt daughter is always

* I ſuspect the word to be *Namah*, or *ſalutation* and *reverence*. J.

ways heireſs; and if there be any other children who were born before her, they would get nothing on the death of the *Booneah*. What is more ſtrange, if BUCLUN were to die, LUNGREE would marry one of his brothers; and if all his brothers were dead, ſhe would then marry the father: and if the father afterwards ſhould prove too old, ſhe would put him aſide, and take any one elſe whom ſhe might chuſe.

The dead are kept for four days; burnt on a pile of wood in a *Dingy*, or ſmall boat, placed on the top of the pile; and the aſhes are put into a hole, dug exactly where the fire was, covered with a ſmall thatch building, and ſurrounded with a railing. A lamp is burnt within the building every night, for the ſpace of a month or more. The wearing apparel of the deceaſed is hung on poles, fixed at each corner of the railing, which, after a certain time, (from ſix weeks to two months,) are broken, and then allowed to hang downwards till they fall to pieces. They burn their dead within ſix or eight yards of their *Chaungs*, and the ceremony is performed exactly at twelve o'clock at night; the pile is lighted by the neareſt relation: after this they feaſt, make merry, dance and ſing, and get drunk. This is, however, the ceremony to a common *Garrow*. If it be a perſon of rank, the pile is decorated with cloth and flowers, and a bullock ſacrificed on the occaſion, and the head of the bullock is alſo burnt with the corpse. If it be an upper hill *Booneah*, of common rank, the head of one of his ſlaves would be cut off, and burnt with him. And if it happen to be one of the firſt rank *Booneahs*, a large body of his ſlaves ſally out of the hills, and ſeize a *Hindu*, whoſe head they cut off, and burn with their chief. The railed graves of *Booneahs* are decorated with images of animals placed near the graves, and the railing is often ornamented with freſh flowers.

Their religion appears to approximate to that of the *Hindus:* they worſhip MAHADE'VA: and at *Baunjaun*, a paſs in the hills, they worſhip the ſun and moon. To aſcertain which of the two they are to worſhip upon any particular occaſion, their prieſt takes a cup of water, and ſome wheat: firſt calling the name of the ſun, he drops a grain into the water; if it ſinks, they are then to worſhip the ſun; ſhould it not ſink, they then would drop another grain in the name of the moon, and ſo on till one of the grains ſink. All religious ceremonies are preceded by a ſacrifice to their god, of a bull, goat, hog, cock, or dog: in caſes of illneſs, they offer up a ſacrifice in proportion to the ſuppoſed fatality of the diſtemper with which they are afflicted; as they imagine medicine will have no effect, unleſs the deity interfere in their favour, and that a ſacrifice is requiſite to procure ſuch interpoſition.

The ſacrifice is made before an altar conſtructed as follows: two bamboos are erected, ſtripped of all their branches and leaves, except at the extremity of the main ſtem, which is left: a ſtick is fixed near the top of each, to which is tied, at each end, a double ſtring, reaching to two ſide bamboos, about two feet out of the ground, with the tops ſplit, ſo as to make a kind of crown: between the ſtrings are placed bits of ſticks of about a foot in height, at the diſtance of a foot from each other, or more, in proportion to the height of the bamboos. The croſs ſticks thus form a ſquare with the perpendicular ſtrings; and in every other ſquare, croſs ſtrings are tied, beginning with the top ſquare: round the bamboos a ſpace of ſix or eight feet ſquare is cleared, and covered with red earth; and in front, at the diſtance of about ſix or more feet, a ſquare of two feet is cleared, in the center of which a ſmall pit is dug, and ſpread over with red earth: at ſome diſtance from the altar, on the ſide neareſt the hills, two ſplit bamboos are bent into an arch, with the

the ends in the ground, ſo as to form a covering; under this a ſmall mound is raiſed, and a little thatched building erected over it, open at the ſides, under which ſome boiled rice is placed. When thus much is prepared, the prieſt approaches the little pit, and the people aſſembled ſtand behind him. He then mutters ſomething to himſelf; when the animal intended to be ſacrificed is brought, and the head cut off by the prieſt over the pit, ſome holding the head by a rope, and others the body; if the head is not taken off at one blow, it is reckoned unlucky. The blood is collected in a pan, carried to the covered arch, with the head of the animal, and put by the ſide of the mound. A lighted lamp is then brought, and put near the animal's head, when the whole company bow to the ground, and a white cloth is drawn over the arch, it being ſuppoſed their god will then come, and take what he wants: a fire is alſo kept burning during the ceremony between the altar and arch. An hour after, the covering is taken off, the proviſions therein placed, with the animal, are dreſſed for the company, and they make merry.

When a large animal is to be ſacrificed, two ſtaves are put by the ſide of the pit, ſo as to place the animal's neck between them: a bamboo is tied under his neck to the ſtaves, to prevent his head from falling to the ground: he is then ſtretched out by ropes fixed to his legs, and his head is ſevered by the ſtrongeſt man amongſt them.

Their mode of ſwearing at *Ghoſegong* is very ſolemn: the oath is taken upon a ſtone, which they firſt ſalute; then, with their hands joined, and uplifted, their eyes ſtedfaſtly fixed to the hills, they call on MAHADE'VA in the moſt ſolemn manner, telling him to witneſs what they declare, and that he knows whether they ſpeak true or falſe. They then again touch the ſtone with all

all the appearance of the utmoſt fear, and bow their heads to it, calling again upon MAHADE'VA. They alſo, during their relation, look ſtedfaſtly to the hills, and keep their right hand on the ſtone. When the firſt perſon ſwore before me, the awe and reverence with which the man ſwore, forcibly ſtruck me; my *Moherrir* could hardly write, ſo much was he affected by the ſolemnity. In ſome of the hills they put a tiger's bone between their teeth, before they relate the ſubject to be depoſed: others take earth in their hand; and, on ſome occaſions, they ſwear with their weapons in their hands. I underſtand their general belief to be, that their god reſides in the hills; and, though this belief may ſeem inconſiſtent with an awful idea of the divinity, theſe people appeared to ſtand in the utmoſt awe of their deity, from their fear of his puniſhing them for any miſconduct in their frequent excurſions to the hills.

Their puniſhments conſiſt moſtly in fines. The *Booneahs* decide on all complaints, except adultery, murder, and robbery, which are tried by a general aſſembly of the neighbouring chiefs, and are puniſhed with inſtant death. As the money collected by fines was appropriated to feaſting and drunkenneſs, I wiſhed to ſee if I could induce them to give over this mode of puniſhing; but they told me plainly, they would not allow me to interfere; yet, as I had been very kind to them, when a man was to be puniſhed with death, they would let me know.

When any thing particular is to be ſettled, they all aſſemble in their war-dreſs, which conſiſts of a blue cloth, (covering part of the back, and tied at the breaſt, where the four corners are made to meet,) a ſhield, and a ſword: they ſit in a circle, the ſword being fixed in the ground before them. Their reſolutions are put into immediate execution, if they relate to war;

war; if to other matters, they feaſt, ſing, dance, and get drunk.

Their chiefs debate the ſubject of deliberation; and their wives, on theſe occaſions, have as much authority as the chiefs. This I had an opportunity of ſeeing, when I ſettled the revenue they had to pay, having told them, they would be well protected from any oppreſſion while under me; and that no more ſhould be taken from them, than was finally ſettled. Some of the chiefs wiſhed to pay an adequate ſum, when MOMEE, wife to the principal chief, roſe, and ſpoke, for ſome minutes, after which ſhe aſked me if I declared the truth to them, and on my replying in the affirmative, they agreed to the revenue I demanded. SUJANI, wife of another chief, then came to me, and told me, I had heard what ſhe ſuffered from the oppreſſion of the *Zemindars*, and begged, with tears in her eyes, that I would get juſtice done to her. I made a particular enquiry into her complaint, and made the *Darogah* of the paſs reſtore her cattle: and ſo much confidence had they at laſt in me, that they requeſted I would make a fair diviſion of their lands, which they would never ſuffer the *Zemindar* or his people to do.

Their mode of ſettling their proportions of payments, &c. is by ſticks: each of the inferior *Garrows* places as many ſticks in a pan as he can give of the article required: the whole are then counted, and the deficiencies made up by the *Booneahs*. All their accounts alſo are kept by ſticks, as well as their agreements.

I have before ſaid, on occaſions of illneſs, a ſacrifice is made to the deity. I endeavoured to find out what medicines they uſe, but I cannot ſay I have been ſucceſsful in this material point: I imagine, however,

however, they muſt have ſome valuable plants, from the many great cures that appear to have been effected in wounds. The *neem* leaf ſeems to be much uſed in inflammations, and blue vitriol is applied to freſh wounds: this laſt medicine appears to have been introduced by the natives of *Bengal*. Charms and ſpells are common among the *Garrows*. The tiger's noſe, ſtrung round a woman's neck, is conſidered as a great preſervative in child-birth; they aver it keeps off giddineſs, and other diſorders conſequent on this event. A woman, for nearly a month before her time, is not permitted to ſtir out of her *Chaung*: ſix days after delivery, ſhe and her child are carried to the river, and bathed.

The ſkin of the ſnake, called the *Burrawar*, is eſteemed a cure for external pains, when applied to the parts affected.

Inoculation is common among the *Garrows*; but this appears to have been only of late years, and was introduced among them by JOYNARAIN, *Zemindár* of *Sheerpour*, through the interference and recommendation of ſome of the hill traders, who having been in the hills at a time when the *Garrows* were afflicted with this fatal diſorder, and dying without being able to aſſiſt themſelves, perſuaded the chiefs to ſend a deputation to the *Zemindár*, and he ſent them his family doctor, who is repreſented to have been very capable, and, by his ſkill, introduced inoculation among the *Garrows*; and this induced them to provide themſelves yearly with an inoculator, whom they reward in the moſt liberal manner, and take as much care of, while he reſides among them, as if he were their father. The inoculator is obliged to obtain from the *Zemindár*, a *ſunnud*, permitting him to go into the hills, and for which he pays a very handſome fee; but the *Zemin-*

dâr is very cautious whom he permits to go into the hills to officiate on theſe occaſions.

Among the *Garrows*, a madneſs exiſts, which they call transformation into a tiger, from the perſon who is afflicted with this malady walking about like that animal, ſhunning all ſociety. It is ſaid, that, on their being firſt ſeized with this complaint, they tear their hair, and rings from their ears, with ſuch force as to break the lobe. It is ſuppoſed to be occaſioned by a medicine applied to the forehead: but I endeavoured to procure ſome of the medicine thus uſed, without effect: I imagine it rather to be created by frequent intoxications, as the malady goes off in the courſe of a week or a fortnight: during the time the perſon is in this ſtate, it is with the utmoſt difficulty he is made to eat or drink. I queſtioned a man, who had thus been afflicted, as to the manner of his being ſeized, and he told me he only felt a giddineſs without any pain, and that afterwards he did not know what happened to him.

The language of the *Garrows* is a little mixed with the *Bengâli:* a few words of it I annex. I had made a tolerable collection for a vocabulary, but unfortunately I loſt it, by one of my boats ſinking in the *Berhampooter*.

To drink,	ring,bo.
eat,	cha,ſuch.
bathe,	ha,boo,ah.
waſh,	ſu,ſuck.
fight,	den,juck.
wound,	ma,juck.

come,

come,	ra,ba,ſuck.
go,	ree.
call,	gum,ma.
ſleep,	ſee,ſuck.
run,	ca,tan,juck.
bring,	rap,pa.
ſit,	a,jen,juck.
a man,	mun,die.
a woman,	mee,che,da,rung.
a child,	dooĕĕ.
head,	ſee,kook.
face,	moo,kam.
noſe,	ging.
mouth,	chu,chul.
eye,	mok,roon.
ear,	ner,chil.
hair,	ke,nil.
hand,	jauck.
finger,	jauck,ſee.
back,	bick,ma.
foot,	ja,chuck.
fire,	waul.
water,	chee.
houſe,	nuck.
tree,	ber.
rice,	my,run.
cotton,	caule.
hog,	wauck.
cow,	ma,ſhu.

wine,	pa,ta,ka.
ſalt,	ſoom.
cloth,	ba,ra
dog,	aa,chuck.
plenty,	gun,ma[illegible].
good,	num,mah.
ſword,	dig,ree.
ſhield,	too,pee.
graſs,	cau,pun.

At the foot of the hills reſide a caſt of people called *Hajins;* their cuſtoms nearly reſemble the *Garrows:* in religious matters they partake more of the *Hindus*, as they will not kill a cow. Their habitations are built like the houſes of the ryotts in general, but are better made, incloſed with a court-yard, kept remarkably neat and clean; the railing made of bamboos ſplit, flatted, and joined together. The ſtreets of their villages equal the neatneſs of their houſes. The men are of a dark complexion, well made, and ſtout: their face nearly reſembles the *Garrow*, though rather of a milder look: their dreſs is the ſame as that of the head peaſants in *Bengal*, conſiſting of a *Dootee*, *Egpautah*, and *Pugree*, or waiſt-cloth, mantle, and turband.

The women are remarkably neat and clean: their dreſs conſiſts of one cloth, made to go near twice round the body, and to hang in folds down to the ankle, covers their breaſts, and paſſes under their arms, and the ends are tucked in as the waiſt-cloth of the natives of *Bengal:* their hair is tied on the crown; and they have ear-rings in the ſame manner as the *Garrow* women, but no neck ornament.

This

This is the ſum of the obſervations which my ſhort ſtay with the inhabitants of the *Garrow* Hills enabled me to make on their manners and cuſtoms. I have written ſeparately, an account of my journey at the foot of the hills to the different paſſes where their trade is carried on, from which ſome further information may be derived of their conduct and character: but I am conſcious that my remarks deſcribe them but imperfectly; and found my only hope of their proving acceptable, on the people to whom they relate having hitherto been wholly unnoticed: they may alſo perhaps lead to more accurate inquiries hereafter.

TO

TO THE PRESIDENT.

DEAR SIR,

I Now have the pleasure to inclose a copy, written with a stylus on five palmyra-leaves, of the engraving on copper-plates preserved in the great Pagoda of *Conjevaram*. The language is the *Devavánì*; and the character, *Nágarì*. Two persons only at this place can read and expound them. They contain an account of the division of lands, &c. in this country. Thus have I taken the liberty to trouble you with matters, which may, or may not, prove of consequence: they who are able to judge of them must determine. Should any good arise from these communications, my merit will be only that of the slave who digs from a mine the rough diamond, which others, of superior skill and capacity, cut and polish into its full lustre and value.

I am, DEAR SIR,

Your most obedient humble servant,

ALEXANDER MACLEOD.

Conjevaram,
April 7, 1791.

29—35

III.

A ROYAL GRANT OF LAND *IN CARṄATA;*

COMMUNICATED BY ALEXANDER MACLEOD, Esq.

And tranſlated from the Sanſcrit by the Preſident.

Proſperity attend you!
Adoration to GANE'SA!

STANZAS.

1. ADORED be the God SAMBHU, on whom the city of the three worlds reſted in the beginning as on its main pillar, and whoſe lofty head is adorned with a creſcent, that kiſſes it, reſembling the point of a waving *Châmara!*

NOTE.

The compariſon is taken from the image of an *Indian* Prince, fanned by an officer, who ſtands behind him, with the tail of a *Chamara*, or wild cow, the hairs of which are exquiſitely fine, and of a pale yellow tint. SAMBHU is MAHA'DEVA.

2. May the tuſk of that boar, whoſe form was aſſumed in ſport by HERI, when the raiſed earth was his gorgeous umbrella with *Hémádri*, (or the *Golden Mountain,*) for the ornament of its top, be a ſtaff to keep you ſecure!

NOTE.

VISHNU, in his *third* incarnation, is allegorically repreſented as a boar, the ſymbol of ſtrength, ſupporting our globe on his tuſk, which is here compared to the ſtaff of a *Ch'hatra*, or *Indian* umbrella. The *Ch'hatras* of rich men have an ornament of gold on their ſummits, called a *Calaſa*, to which the royal bard, who wrote the grant, compares the mountain *Sumérú*, or the North Pole.

3. May the luminous body of that god, who, though formed like an elephant, was born of PA'RVA-

TI,

TI', and is revered even by HERI, propitiously dispel the gloom of misfortune!

NOTE.

The bodies of the *Hindu* gods are supposed to be an *ethereal substance* resembling light; and GANE'SA, or the Divine Wisdom personified, is represented with the head of an *elephant*: his mother was the daughter of the mountain *Himálaya*. This completely the style called *yamaca*, where some of the words have different meanings, but are applicable, in all of them, to the tenth of the sentence, as *Agaja*, or *mountain-born*, may signify the goddess PA'RVATI, but it also means *a female elephant*; and HERI, or VISHNU, may be translated a *lion*, of which elephants are the natural prey.

4. There is a luminary, which rose, like fresh butter, from the ocean of milk churned by the gods, and scattered the gloom from around it.

NOTE.

After the usual stanzas, called *mangala*, or *auspicious*, we are presented with the pedigree of the donor, beginning with the Moon, who, in the *second* incarnation of VISHNU, was produced from the sea of milk. A comparison of the moon to *butter*, must seem ridiculous to *Europeans*; but they should consider, that every thing which the *cow* produces, is held sacred by the *Hindus*; and the simile is consistent with the allegory of a *milky* ocean *churned* by the deities.

5. The offspring of that luminary was BUDHA, or the Wise, with reason so named, from his unequalled acts of devotion, and eminent virtues. The son of BUDHA was PURU'RAVAS, by the force of whose arm the lives of his foes were destroyed. His son was A'YUS: his, NAHUSHA: his, the hero YAYA'TI, famed through the world in battle: and from him, by his happy consort, DE'VAYA'NI', came TU'RVASU, equal to a god.

NOTE.

This pedigree is conformable to the *Puránas*. BUDHA was probably an old philosopher and legislator, highly revered, while he lived, and supposed, after his death, to preside over the planet MERCURY; while his father (if that be not an astronomical fable) was conceived to be regent of the Moon: he gives his name, like the WODEN of the north, to the *fourth* day of the week. The original epithet of the last king, named in this verse, is *Vasunibha*, or *equal to a Vasu*; but the jingle of syllables, which the *Indian* poet meant as a beauty, is avoided in the translation. A *Vasu* is one of the *eight* divinities, who form a *gana*, or assemblage, of gods; and there are *nine* of those *ganas*.

6. In his family was born DE'VACI'JA'NI; and in his, TIMMA, a ſovereign celebrated among thoſe of equal deſcent, like VRISHNI among the children of YADU.

NOTE.

If *Tulavinda* be the true reading in the ſecond hemiſtich, it muſt be the name of a kingdom: but we muſt beware of geographical errors, leſt the names of countries which never exiſted ſhould find their way into maps. YADU was another ſon of YAYA'TI; and CRISHNA deſcended from him through VRISHNI, whence the ſhepherd god is named *Yádava*, and *Várſhneya*.

7. From him ſprang BHUCCAMA'JA'NI, a ruler, who cheriſhed the world; a gem on the head of kings, not ſpreading terror around, but gleaming with undiminiſhed brightneſs.

8. He lived with delight; and DE'VACI'NANDANA, the king who gave felicity to mankind, ſprang from him, like the God of Love from the ſon of DE'VACI'.

NOTE.

CA'MADE'VA, or the God of Love, was born in one of his incarnations as the ſon of CRISHNA, whoſe real parents were DE'VACI' and VASUDE'VA: in that birth CA'MA took the name of PRADYUMNA, and was father of ANIRUDDHA, whoſe adventures with USHA' are the ſubject of a beautiful tale, and a very intereſting drama.

9. In many places, of which *Rámêſwara* was the firſt, renowned for various exertions of virtue, he diſtributed, as the law ordains, with a joyful heart, again and again, a variety of gifts around the ſhrines of the deities; attaining ſuch fame on earth, that the inhabitants of the three worlds expanded it in triumphant ſongs.

NOTE.

Rámêſwara, near the ſouthern extremity of the *Indian* continent, received its name and ſanctity from the *ſeventh* incarnation of VISHNU in

in the form of RA'MA. This *ninth* couplet is written in a ſingular metre, with rhimes in the middle of each diviſion:

Vividha ſucritód *dámé rámé* ſwara pramu[illegible]
Muditahrídaya *ſt'hánè ſt'hánè* vyadhi[illegible]
Vibudhaperitó *nánà dánà* niyab[illegible]
Tribhuvanajanód *gitam ſp'h*[illegible]

If *ſnánè* be the corre[illegible] reading, it means a ſacred bathing place: and if *ſhódáſa* be properly written at the end of the third line, it may imply, that the royal donations were made to *ſixteen* temples; or that the principal donations were *ſix*[illegible]

10. He ſhone forth conſpicuouſly, having rapidly bound the *Cávêrì*, by raiſing a bridge over that receptacle of tumultuous waters, and having, by the ſtrength of his arm, made JI'VAGRA'HA captive in battle, he appointed that kingdom, of which the name begins with *Srîranga*, as the feudal territory of his priſoner, but ſubject to his own dominions paramount: he was praiſed, even to the end of his career, by the three peopled worlds, who heard the whole extent of his fame.

NOTE.

JI'VAGRA'HA ſeems to be the proper name of a prince whoſe dominions lay beyond the *Cávêrì*: the word means the *Seizer of Life*. Among the many epithets of the god SIVA, we find RA[illegible] and *Sriranga-pattan*, or a city dedicated to him, is the capital of *Mai[illegible]*, ſo called from another name of the deity. Thoſe appellations are in [illegible] meaſure preſerved to this day: but the ancient name of *Tra[illegible]* was *Mallára*.

11. Having conquered the regions of *Chêra*, *Chôla* and *Pánjya*, ſubdued the king MADHURIVA[illegible] whoſe chief ornament was his loftineſs of mind, taken VI'RYO'DAGRA priſoner, vanquiſhed the king GAJA-PETI, or Lord of Elephants, and other ſove[illegible] he became univerſally celebrated from the ſouthern banks of *Gangà* to *Lancà*, (the equinoctial point) from the verge of the firſt, or eaſtern, to that of the laſt, or weſtern mountain, and placed his awful beheſt, like a chaplet

a chaplet of flowers, over the heads of the mightieſt potentates.

NOTE.

Two *Bráhmens*, who peruſed this couplet, propoſed to read *Pándya*, of which they had before heard, inſtead of *Pánjya*, which appears in the tranſcript: Had *Madhurá* been written inſtead of *Madhuri*, there could have been little doubt, that it meant one of the ſouthern kingdoms: one of my *Pandits* thinks, that it means *Madura*.

12. From that chief of lion-like men, by two queens, TIPWA'JI' and NAGARA', ſprang from DASARAT'HA by the divine CAUSALYA' and SUMITRA',

13. Sprang two valiant, yet modeſt, heroes, like the two princes RA'MA and LACSHMANA, named VIRANRISINHENDRA and CRISHNARAYA, both lords of the earth.

14. The famed VIRANRISINHA, having taken his ſeat in *Vijayanagar*, on a throne blazing with gems, far ſurpaſſed in glory and policy, the ancient kings NRIGA, NALA, NAHUSHA, and, conſequently, all other monarchs on earth: from the ſouthern bridge to *Sumêru*, the mountain beautifully extended on this globe, and from the eaſtern to the fartheſt extremity of the weſtern hills, he dwelled in the hearts of mankind, and governed his realms with mild ſway.

NOTE.

All the kings named in the three preceding ſtanzas, are celebrated in the heroick poems of *India*; and *Vijayanagar*, or the *City of Conqueſt*, is very generally known. The epithet *avanijutanutah*, which, if it be the *fifth* caſe, agrees with *Sumeru*, may agree, in the *firſt* caſe, with the hero, and ſignify *applauded by the ſon of the earth*; that is, by MANGALA, or the planet MARS, who gives his name to the *third* day of the *Indian* and *Gothick* weeks. TRIVEDI SERVO'RU contends, that it means, *praiſed by the ſons of the earth*, or *by all men born on it*.

15. He offered many preſents in the Golden Court, in the temple of the three-eyed God, in the city of him whom CA'LAHASTI' owns as her lord, on the mountain *Vencata*, in *Cánchi*, on the two mountains of *Srì* and *Sóna*, in the great ſhrine of HERIHERA, at

Ságaraſangama, *Śríranga*, *Cumbhacóna*, *Niverti*, and *Mahánandi*, that place of pilgrimage, by which the gloom of ſin is diſpelled.

16. At *Gócarna*, at RA'MA's Bridge, and in numberleſs places famed in this world for their virtue, the waters of the ſea were dried by the [illegible] ſcattered from the hoofs of his galloping [illegible]; and the earth herſelf was oppreſſed and diſtreſſed by the god, who graſps the thunder-bolt, [illegible] who felt pain from the obſtruction of the ocean; [illegible] multiplied force was reſtored to the world by the abundant ſtreams of his immenſe liberality.

NOTE.

The holy places, enumerated in theſe two ſtanzas, are all well known to the *Pandits*, except *Niverti*: the correctneſs of the reading may, therefore, be ſuſpected. *Hábala*, which my *Nágarí* writer pronounces to be *the name of a river*, and which one of my three *Pandits* knows to be a place of pilgrimage, appears on the palm-leaf; but *Ságara* is written above it. If two diſtinct places are intended, we find *ſixteen* in all, agreeably to the *ninth* ſtanza. The firſt meridian of the *Hindus* paſſes through the city of *Ujjayini*, of which we know the poſition; but as *Lancá*, therefore, falls to the weſt of *Silán*, which RA'MA's Bridge ſeems to mark as the kingdom of RA'VAN, the *Indians* believe that the iſland had formerly a much larger extent: and it has been aſſerted, that appearances between *Silán* and the *Maldives* in ſome degree juſtify that belief. *Maldive* is, moſt probably, a corruption of *Malayadwípa*, from the promontory of *Malaya* on the continent of *India*.

In the following verſes, which I received from a [illegible] mer, *Cánchí* alſo appears in the firſt meridian; and *Ujj*[illegible] from *Abantí*, though ſome authors inſiſt, that they a[illegible] city.

Bhúmedhya réc'há canacádrilancá
medhyaſt'hadéſáh cila vatſagulmau,
Cánchí, ſarah ſannihitam, curúnám
cſhétram tat'há pajjanicá pyabantí,
Sitáchalaſchójjayiní che déva
canyá che róhitaca gargarátau.

"The places in the meridian line between the [illegible] *Lancá*, are *Vatſa*, *Gulma*, *Cánchí*, *Sannihitaſarah*, *C*[illegible] *nicá*, *Abantí*, *Sitáchala*, *Ujjayini*, *Dévacanyá*, *Róh*[illegible]

17. The

17. The gifts, which he ſpread around, were 1. A *Brahmánda*, or mundane egg; 2. A circle of the univerſe; 3. A vaſe repreſenting the five elements; 4. A cow formed of gems; 5. A figure of the ſeven ſeas; 6. Two ſprigs from the tree of ages; 7. A golden CA'MADHE'NU, or celeſtial cow; 8. A terreſtrial ſphere made of gold; 9. A chariot and horſes of the precious metals; 10. A man's weight of gold; 11. A thouſand images of Cows; 12. A golden horſe; 13. An image of BRAHMA'; 14. A golden car; 15. A plough of gold, complete in its five parts; 16. A car drawn by elephants of the ſame metal.

NOTE.

If all this be not a wild poetical exaggeration, and if ſuch preſents were often made by the *Hindu* Princes, the *Moghols*, who ſoon after conquered moſt of the ſouthern provinces, muſt have plundered the *Hindu* temples of immenſe treaſures.

18. He was eminently wiſe, and ruled with undiminiſhed magnificence; and when he aſcended, with the cordial acquieſcence of INDRA, to a celeſtial manſion, leaving behind him the reputation of a king, who reſembled, in his great qualities, that ruler of the firmament;

19. Then the king CRISHNARA'YA, with irreſiſtible power, bore the round earth on his arm like a bracelet of gems.

NOTE.

This Prince, the donor of the land, was probably the younger brother of VI'RANRISINHA, who died, it ſeems, without male iſſue.

20. The gods had apprehenſions, in the beginning of time, that the glory of ſo great a monarch would rapidly diffuſe one vaſt blaze over the univerſe, and leave them without marks of diſtinction: thence it was, that PURA'RI aſſumed a third eye in his fore-

head;

head; PEDMA'CSHA, four arms; ATMABHU', four faces; that CA'LI' held a cimeter in her hand; RA'MA, a lotos-flower; and VA'NI', a lyre.

NOTE.

The six names in the text are appellations of the gods MAHA'DE'VA, VISHNU, BRAHMA', and the goddesses DURGA', [illegible], SERESWATI': they signify, in order as the [illegible] the [illegible] of *Pura* or *Tripura*, the Lotos-eyed, the [illegible], the Delightful, and Speech.

21. In the midst of his assembled foes, he darts a consuming fire kindled by his wrath. Oh! what said I? He dries up the series of seven oceans with the dust and sand of the whole earth trampled on by the cavalry of his numerous armies, and presently forms a new range of seas, blazing with his measureless glory, by the unbounded streams of those noble gifts, among which the first were a mundane egg, and a golden figure of *Meru*.

22. "May you long enjoy entire here below, the "felicity and wealth bestowed on you by me!" Thus blessing mankind, and well knowing the general obstacles to an ascent in the car of the sun towards the mansion of the gods, he distributed in all regions of the world, those obelisks which confer celebrity, and on which encomiastick verses are engraven by the Goddess of Abundance herself, that they might become the lashes of whips, to quicken the horses of the mountains.

NOTE.

The extravagant imagery in this couplet is connected with the old *Indian* custom of raising pillars to perpetuate the [illegible] of great events, and with the belief of the *Hindus*, that the souls of good men pass *through the sun* to their seat of happiness. Although the *Columns of Victory*, as they are called, were monuments of kingly pride, or of courtly adulation, yet the poet insinuates, that the donor intended to facilitate a passage to heaven for those whom he had enriched on earth; and the mountains are animated, to become the horses of the sun's car, and to be lashed by the royal obelisks.

Other

Other columns were erected, perhaps, as *Gnomons;* and others, poſſibly, to repreſent the phallus of ISWARA: but thoſe called *Jayaſtambhas*, or *Pillars of Victory*, ſome of which remain to this day with metrical inſcriptions, are moſt frequently mentioned by the ancient poets of *India*.

23. He proceeded continually, as the law preſcribes, for the attainment of greatneſs and proſperity, to all terreſtrial ſeats of the gods and places of pilgrimage, the firſt of which were *Cânchì*, *Srîſaila*, Mount *Sóna*, *Canacaſabhà*, or the Golden Court, and *Véncatádri;* where he diſpenſed many offerings, as a man's weight of gold, and the like, together with all the ſmaller oblations, which are ſpecified in the *Á'gama*.

NOTE.

The *Á'gama* is a myſterious book, or ſet of books, part of which has been communicated to me by a *Sannyási* of *Mat'hurà:* it is ſo named, becauſe it is believed to have *come* from the mouth of SIVA, as the *Vedas* proceeded ſeverally from the four mouths of BRAHMA'. The ſame word means alſo the *Véda*.

24. When he is enraged, he becomes a rod to puniſh guilty ſovereigns: when he aſſumes the arm of SE'SHA, he acts as the chief preſerver of this globe: he ſmiles with a placid cheek, when juſt princes addreſs him; but rages in battle, when he relieves oppreſſed nations who aſk his protection.

NOTE.

SE'SHA is the king of Serpents, the couch of VISHNU, and the ſymbol of Eternity. The meaſure of this rhimed couplet is dactylick, and each of its four diviſions begins and ends with a ſimilar ſound; as,

Róſha critah pretipárt'hiva *danda*
Tóſha cridart'hiſhu yò rana *chanda*.

25. Juſtly is he ſtyled *Rájádhirája*, ſince he is the ſupreme ruler of rulers, offering a mild check to the princes of *Múru*, but filling other kings with terror.

NOTE.

NOTE.

The phrase *ráyaraganda* occurs both in this and in the preceding stanza. *Ráya* means a king, not in *Sanscrit*, but in a popular idiom, and the whole phrase may be a title in the vulgar dialect of *Carnáta*. It is here preceded by *Múru*, which we shall [illegible] again towards the end of the grant, and which may, or may not, be the name of a country. Not one of the three *Pandits*, who were consulted on the meaning of the words *Múru* and *Raganda*, could throw any light on them; except that *Múru* is a territory, of which the derivative is *Maráthá*.

26. He is a deliverer of those *Hindu* princes who act like beneficent genii, but a destroyer of those who rage like fierce tigers: thence he receives due praises, with the titie *Víraprátápa*, or the glory of heroes, and other splendid epithets.

NOTE.

The word *Hindu* is applied likewise in a verse of CA'LIDA's to the original inhabitants of this country; but the *Pandits* insist, that it is not *Sanscrit*. Since the first letter of it appears to be radical, it cannot be derived from *Indu*, or the moon; but, since a sibilant is often changed into an aspirate, it has been thought a variation of *Sindhu*, or *Indus*. To that etymology, however, we may object, that the last consonant also must be changed; and that *Sindhu* is the name of a *river*, not of a *people*.

27. He is revered by the kings of *Anga*, *Benga*, *Calinga*, and others, who exclaim, "Look on us, "mighty potentate! Live, and conquer!"

NOTE.

Anga was the ancient kingdom of *Carna*, including the district of *Bhágalapura*. To the east of *Gaura*, or the *Land of Sugar*, to which we give the name of *Bengal*, lies *Benga*, properly so named. *Calinga*, a word known to the *Greeks*, is the country watered by the *Cálápari*.

28. Exalted with praises by the wise, the king CRISHNARA'YA sits on a throne of gems in *Vijayanagar*, surpassing, in the practice of moral virtue, NRIGA, and other monarchs: from the center of the eastern to that of the western mountain, and from *Hémádri* to the southern bridge, he shines with transcendent glory, dispensing riches and felicity through the world.

29. One

29. One thouſand four hundred and forty-eight years of the *Sacábda*, or era eſtabliſhed in memory of SA'LIVA'HANA, being elapſed;

30. In the year *Vyaya*, in the month of *Puſhya*, when the ſun was entering *Macara*, in the dark fortnight, on the day of BHRIGU, and on that venerable *tit'hi*, the tenth of the moon;

31. Under the conſtellation *Viſác'há*, at a time productive of good fortune, on the banks of the river *Tungabahdrà*, near the temple of the God with three eyes;

NOTE.

The date of the grant follows the genealogy of the donor, and precedes that of the donee; after which comes a deſcription of the land granted, and the religious tenure by which it was to be held. The *Sacábda* began in Y. C. 78, and the grant was made in Y. C. 1526, the very year in which BABUR took poſſeſſion of *Delhi*; or 264 years ago: for, by the almanack of *Navadwipa*, the firſt of *Vaiſác'h*, 1712 Y. S. anſwers to the 11th *April*, 1790 Y. C. The cycle of ſixty is divided into ſets of twenty years, each ſet being ſacred to one of the three divine attributes; and *Vyaya* is the 20th year of the cycle, or the laſt in the part allotted to BRAHMA'. *Macar* is the ſign of *Capricorn*; and *Puſhya*, the 8th lunar manſion. BHRIGU was the father of SUCRA, who preſides over the planet *Venus*, and is properly named BHA'RGAVA; but the day of BHRIGU means Friday.

32. That temple where prieſts, who have aimed at piety towards ISWARA as their only grandeur, and who ſhine only with the fame of eminent holineſs, fix their heart on the godhead alone;

33. Him, who is an ornament of AGASTYA's race, and whoſe peculiar ſtudies are the *Sác'hás*, or branches, of the *Yajurvéda*; whoſe father was diſtinguiſhed on earth in this age of *Cali*, or contention, by the ſurname of RA'YA;

34. Born in the family of TAMVA, SRI' AILLAPA BHATTA, ſurnamed *Sánc'hyanáyaca*, or chief teacher

of the *Sánchya* philoſophy, (thus men openly declare his name, his race, and his virtue;)

35. Him, the king, has appointed the diſpenſer of nectareous food even here below, to thoſe pious ſtudents, and, in like manner, his ſons and ſons' ſons, to an age without end.

NOTE.

AGASTYA was an ancient ſage, now believed to preſide over the ſtar *Canopus*.

36. The land called *Srijayacunda* by the inhabitants of the diſtrict of *Chóla*, that named *Méyitcóta* in the principality of *Chandragiri*; that known in *Ambinári* by the name of *Malacà*.

NOTE.

The couplets, containing a deſcription of the land, are ſo indiſtinctly written, that the grammatical conſtruction of them can hardly be traced. The firſt letter of *Méyitcóta* may belong to the preceding word; and an entire hemiſtich ſeems in this place to be omitted.

It may here be remarked, that this whole grant is conformable to the rules of YA'GYAWALCYA, in whoſe work we find the following verſes:

Datwá bhúmin nibandhan và crítwà léc'hyantu cárayét,
ágámibhadranripati perijnyánáya párt'hiwab;
Patévà támrapátté và ſwamudróperichihnitan
abhiléc'hyátmanò vanſyánátmánanchemahípetih:
Pretigrahaperimánán dánach'hédópawernanan,
ſwahaſtacálaſampannam Jáſanan cárayétſt'hiran.

'Let a king, having given land, or aſſigned revenue, cauſe his gift 'to be written, for the information of good princes, who will ſucceed 'him, either on prepared cloth, or on a plate of copper, ſealed above 'with his own ſignet: having deſcribed his anceſtors and himſelf, the 'dimenſions or quantity of the gift, with its metes and bounds, if it 'be land, and ſet his own hand to it, and ſpecified the time, let him 'render his donation firm.'

37. Land

37. Land, ſituated to the eaſt of *Tirumâpêru*, *Câjómaca*, and ſo forth, and the two villages *Cônâru* and *Côdila*;

38. Placed to the ſouth of *Palapûruſha* and *Hulli*, and to the weſt of the town called *Parundar*;

39. To the north of *Bérupù* and *Purapâcà*, including the town which has the name of *Sivabhaktapura*, or that of SIVA's adorers,

40. With another propitious name, derived from the four ſacred hearths *(Chaturvêdi)* of the delightful *Chôla*; together with the charming town of *Góvindapâri*;

41. Where eleven *Bráhmens* are to water one *Amra* tree, and to worſhip the God RUDRA by day and by night, after the preſcribed acts of devotion;

42. And the ſmaller town, called *Chattupâcà*, ever abundant in grain, inhabited by men eminently learned, in the great principality of *Paravîru*;

43. A place to be honoured by all, marked on all ſides by four diſtinct boundaries; ſurrounded with rivulets, formed by good genii, the pebbles of which are like gems carefully depoſited:

44. Viewed with delight by the diſtant eye, fit to be enjoyed by deities; graced with trees exquiſitely beautiful; having the advantage alſo of ponds, wells, and pools of water with raiſed banks;

45. Frequented by officiating prieſts and attendants, with ſubdued paſſions and benevolent hearts; by deities of different claſſes, and by travellers who know the *Vêda*, and converſe with copiouſneſs:

46. All the land before mentioned has the great prince CRISHNADE'VA, worthy of reverence from the wife, given with ſerene joy, having firſt diffuſed a ſtream of gold, ſilver, and gems.

47. Such was the decree of CRISHNARA'YA, to whom belongs the whole earth celebrated by the royal bards; that bountiful king, who is the ſource of all the wealth poſſeſſed by the bards of *Múru*.

48. By the command of the great *Ráya* CRISHNADE'VA, the preſident of his council proclaimed this donation to MRIRA, or ISWARA; and his command is here engraved on plates of copper.

49. The artiſt *Srî* VI'RANA'CHA'RYA, the ſon of MALLANA, wrote on copper this grant of the great prince CRISHNADE'VA.

50. As between a gift of land, and the confirmation of it by the ſucceſſors of the donor, the confirmation is more meritorious than the gift: by the gift, a king attains a ſeat in heaven; by the confirmation, a ſeat from which he can never fall.

51. The confirmation of a gift by another prince, has twice the merit of a gift by himſelf; but the reſumption of land granted by another, makes even his own gift fruitleſs.

52. He who reſumes land given either by himſelf or by another, becomes a worm in ordure, for ſucceſſive births, through a period of ſixty thouſand years.

53. Land granted for virtuous purpoſes, is in this world the only ſiſter of kings; and conſequently muſt not be enjoyed by them, nor taken by them in marriage.

54. "This

54. "This is the univerſal bridge of virtue for "princes, and muſt be repaired by you from time to "time." Thus doth RA'MACHANDRA exhort, again and again, the ſovereigns of the earth, both thoſe who now live, and thoſe who are to reign hereafter.

SRI' VIRU'PA'CSHA!
OR,
THE GOD WITH THREE EYES!

ON

IV.

ON THE

MUSICAL MODES OF THE HINDUS:

Written in 1784, and ſince much enlarged.

BY THE PRESIDENT.

MUSICK belongs, as a *Science*, to an intereſting part of natural philoſophy, which, by mathematical deductions from conſtant phenomena, explains the cauſes and properties of ſound, limits the number of mixed or *harmonick* ſounds to a certain ſeries, which perpetually recurs, and fixes the ratio which they bear to each other, or to one leading term; but, conſidered as an *Art*, it combines the ſounds which philoſophy diſtinguiſhes, in ſuch a manner, as to gratify our ears, or affect our imaginations; or, by uniting both objects, to captivate the fancy, while it pleaſes the ſenſe; and, ſpeaking, as it were, the language of beautiful nature, to raiſe correſpondent ideas and emotions in the mind of the hearer: it then, and then only, becomes what we call a *fine art*, allied very nearly to verſe, painting, and rhetorick; but ſubordinate in its function to pathetick poetry, and inferior in its power to genuine eloquence.

Thus it is the province of the *philoſopher* to diſcover the true direction and divergence of ſound, propagated by the ſucceſſive compreſſions and expanſions of air, as the vibrating body advances and recedes; to ſhow why ſounds themſelves may excite a tremulous motion in particular bodies, as in the known experiment of inſtruments tuned in uniſon; to demonſtrate the law by which all the particles of air, when it undulates with great quickness, are continually accelerated and retarded; to compare the number of pulſes in agitated air, with that of the vibrations which cauſe them; to compute

compute the velocity and intervals of thoſe pulſes in atmoſpheres of different denſity and elaſticity; to account, as well as he can, for the affections which muſick produces; and, generally, to inveſtigate the cauſes of the many wonderful appearances which it exhibits: but the *artist*, without conſidering, and even without knowing, any of the ſublime theorems in the philoſophy of ſound, may attain his end by a happy ſelection of *melodies* and *accents* adapted to paſſionate verſe, and of *times* conformable to regular metre; and, above all, by *modulation*, or the choice and variation of thoſe *modes*, as they are called, of which, as they are contrived and arranged by the *Hindus*, it is my deſign, and ſhall be my endeavour, to give you a general notion, with all the perſpicuity that the ſubject will admit.

Although we muſt aſſign the firſt rank, tranſcendently, and beyond all compariſon, to that powerful muſick, which may be denominated the ſiſter of Poetry and Eloquence, yet the lower art of pleaſing the ſenſe, by a ſucceſſion of agreeable ſounds, not only has merit, and even charms, but may, I perſuade myſelf, be applied, on a variety of occaſions, to ſalutary purpoſes. Whether, indeed, the ſenſation of hearing be cauſed, as many ſuſpect, by the vibrations of an elaſtic ether flowing over the auditory nerves, and propelled along their ſolid capillaments, or whether the fibres of our nerves, which ſeem indefinitely diviſible, have, like the ſtrings of a lute, peculiar vibrations, proportioned to their length and degree of tenſion, we have not ſufficient evidence to decide; but we are very ſure that the whole nervous ſyſtem is affected in a ſingular manner by combinations of ſound, and that melody alone will often relieve the mind, when it is oppreſſed by intenſe application to buſineſs or ſtudy. The old muſician, who rather figuratively, we may ſuppoſe, than with philoſophical ſerioufneſs, *declared the ſoul itſelf to be nothing but harmony*, provoked the ſprightly remark of CICERO, that *he drew his philoſophy from the art which*

he

he profeſſed; but if, without departing from his own art, he had merely deſcribed the human frame as the nobleſt and ſweeteſt of muſical inſtruments, endued with a natural diſpoſition to reſonance and ſympathy, alternately affecting, and affected by, the ſoul which pervades it, his deſcription might, perhaps, have been phyſically juſt, and certainly ought not to have been haſtily ridiculed. That any medical purpoſe may be fully anſwered by muſick, I dare not aſſert; but after food, when the operations of digeſtion and abſorption give ſo much employment to the veſſels, that a temporary ſtate of mental repoſe muſt be found, eſpecially in hot climates, eſſential to health, it ſeems reaſonable to believe, that a few agreeable airs, either heard or played without effort, muſt have all the good effects of ſleep, and none of its diſadvantages; *putting the ſoul in tune,* as MILTON ſays, for any ſubſequent exertion; an experiment which has often been ſucceſsfully made by myſelf, and which any one, who pleaſes, may eaſily repeat. Of what I am going to add, I cannot give equal evidence; but hardly know how to diſbelieve the teſtimony of men, who had no ſyſtem of their own to ſupport, and could have no intereſt in deceiving me. Firſt, I have been aſſured by a credible eye-witneſs, that two wild antelopes uſed often to come from their woods to the place where a more ſavage beaſt, SIRA'JUDDAULAH, entertained himſelf with concerts; and that they liſtened to the ſtrains with an appearance of pleaſure, till the monſter, in whoſe ſoul there was no muſick, ſhot one of them to diſplay his archery: ſecondly, a learned native of this country told me, that he had frequently ſeen the moſt venomous and malignant ſnakes leave their holes, upon hearing tunes on a flute, which, as he ſuppoſed, gave them peculiar delight: and thirdly, an intelligent Perſian, who repeated his ſtory again and again, and permitted me to write it down from his lips, declared, that he had more than once been preſent, when a celebrated lutaniſt, *Mírzá* MOHAMMED, ſurnamed BULBUL, was playing to a large company

pany in a grove near *Shíráz*, where he diſtinctly ſaw the nightingales trying to vie with the muſician, ſometimes warbling on the trees, ſometimes fluttering from branch to branch, as if they wiſhed to approach the inſtrument whence the melody proceeded, and at length dropping on the ground in a kind of extaſy, from which they were ſoon raiſed, he aſſured me, by a change of the mode.

The aſtoniſhing effects aſcribed to muſick by the old *Greeks*, and, in our days, by the *Chineſe*, *Perſians*, and *Indians*, have probably been exaggerated and embelliſhed; nor, if ſuch effects had been really produced, could they be imputed, I think, to the mere influence of ſounds, however combined or modified: it may, therefore, be ſuſpected, (not that the accounts are wholly fictitious, but) that ſuch wonders were performed by muſick in its largeſt ſenſe, as it is now deſcribed by the *Hindus*, that is, by the union of *voices*, *inſtruments*, and *action*; for ſuch is the complex idea conveyed by the word *Sangíta*, the ſimple meaning of which is no more than *ſymphony*: but moſt of the *Indian* books on this art, conſiſt accordingly of three parts, *gána*, *vádya*, *nrítya*, or *ſong*, *percuſſion*, and *dancing*; the firſt of which compriſes the meaſures of poetry, the ſecond extends to inſtrumental muſick of all ſorts, and the third includes the whole compaſs of theatrical repreſentation. Now it may eaſily be conceived, that ſuch an alliance, with the potent auxiliaries of diſtinct articulation, graceful geſture, and well-adapted ſcenery, muſt have a ſtrong general effect, and may, from particular aſſociations, operate ſo forcibly on very ſenſible minds, as to excite copious tears, change the colour and countenance, heat or chill the blood, make the heart palpitate with violence, or even compel the hearer to ſtart from his ſeat with the look, ſpeech, and actions, of a man in a phrenſy. The effect muſt be yet ſtronger, if the ſubject be *religious*, as that of

of the old *Indian* dramas, both great and ſmall, (I mean both regular plays in many acts, and ſhorter dramatick pieces on *divine love,*) ſeems, in general, to have been. In this way only can we attempt to account for the indubitable effects of the *great airs*, and impaſſioned *recitative*, in the modern *Italian* dramas, where three beautiful arts, like the Graces united in a dance, are together exhibited in a ſtate of excellence which the ancient world could not have ſurpaſſed, and probably could not have equalled. An heroick opera of METASTASIO, ſet by PERGOLESI, or by ſome artiſt of his incomparable ſchool, and repreſented at *Naples*, diſplays at once the perfection of human genius, awakens all the affections, and captivates the imagination at the ſame inſtant through all the ſenſes.

When ſuch aids as a perfect theatre would afford, are not acceſſible, the power of muſick muſt in proportion be leſs; but it will ever be very conſiderable, if the words of the ſong be fine in themſelves, and not only well tranſlated into the language of melody, with a complete union of muſical and rhetorical accents, but clearly pronounced by an accompliſhed ſinger, who feels what he ſings; and fully underſtood by a hearer, who has paſſions to be moved; eſpecially if the compoſer has availed himſelf, in his *tranſlation*, (for ſuch may his compoſition very juſtly be called,) of all thoſe advantages with which Nature, ever ſedulous to promote our innocent gratifications, abundantly ſupplies him. The firſt of thoſe natural advantages is the variety of *modes*, or *manners*, in which the *ſeven* harmonick ſounds are perceived to move in ſucceſſion, as each of them takes the lead, and conſequently bears a new relation to the ſix others. Next to the phenomenon of ſeven ſounds perpetually circulating in a geometrical progreſſion, according to the length of the ſtrings, or the number of their vibrations, every ear muſt be ſenſible, that two of the ſeven intervals in the complete ſeries, or octave, whether we conſider it

it as placed in a circular form, or in a right line with the firſt ſound repeated, are much ſhorter than the five other intervals: and on theſe two phenomena, the modes of the *Hindus* (who ſeem ignorant of our complicated harmony) are principally conſtructed. The longer intervals we ſhall call *tones*, and the ſhorter (in compliance with cuſtom) *ſemitones*, without mentioning their exact ratios; and it is evident, that as the *places* of the ſemitones admit *ſeven* variations relative to one fundamental ſound, there are as many modes which may be called *primary*; but we muſt not confound them with our modern modes, which reſult from the ſyſtem of accords now eſtabliſhed in *Europe:* they may rather be compared with thoſe of the *Roman* Church, where ſome valuable remnants of old *Grecian* muſick are preſerved in the ſweet, majeſtick, ſimple and affecting ſtrains of the Plain Song. Now, ſince each of the tones may be divided, we find *twelve* ſemitones in the whole ſeries; and ſince each ſemitone may, in its turn, become the leader of a ſeries formed after the model of every primary mode, we have *ſeven* times *twelve*, or *eighty-four*, modes in all, of which *ſeventy-ſeven* may be named *ſecondary*; and we ſhall ſee accordingly, that the *Perſians*, and the *Hindus*, (at leaſt in their moſt popular ſyſtem,) have exactly *eighty-four* modes, though diſtinguiſhed by different appellations, and arranged in different claſſes: but ſince many of them are unpleaſing to the ear, others difficult in execution, and few ſufficiently marked by a character of ſentiment and expreſſion, which the higher muſick always requires, the genius of the *Indians* has enabled them to retain the *number* of modes which nature ſeems to have indicated, and to give each of them a character of its own, by a happy and beautiful contrivance. Why any one ſeries of ſounds, the ratios of which are aſcertained by obſervation, and expreſſible by figures, ſhould have a peculiar effect on the organ of hearing, and, by the auditory nerves, on the mind, will then only be known by mortals, when they ſhall know

know why each of the ſeven colours in the rainbow, where a proportion, analogous to that of muſical ſounds, moſt wonderfully prevails, has a certain ſpecifick effect on our eyes; why the ſhades of green and blue, for inſtance, are ſoft and ſoothing; while thoſe of red and yellow, diſtreſs and dazzle the ſight: but, without ſtriving to account for the phenomena, let us be ſatisfied with knowing, that ſome of the *modes* have diſtinct perceptible properties, and may be applied to the expreſſion of various mental emotions; a fact which ought well to be conſidered by thoſe performers who would reduce them all to a dull uniformity, and ſacrifice the true beauties of their art to an injudicious temperament.

The ancient *Greeks*, among whom this delightful art was long in the hands of poets and of mathematicians, who had much leſs to do with it, aſcribe almoſt all its magick to the diverſity of their *Modes*, but have left us little more than the names of them, without ſuch diſcriminations as might have enabled us to compare them with our own, and apply them to practice. Their writers addreſſed themſelves to *Greeks*, who could not but know their national muſick; and moſt of thoſe writers were profeſſed men of ſcience, who thought more of calculating ratios than of inventing melody; ſo that whenever we ſpeak of the ſoft *Eolian* mode, of the tender *Lydian*, the voluptuous *Ionick*, the manly *Dorian*, or the animating *Phrygian*, we uſe mere phraſes, I believe, without clear ideas. For all that is known concerning the muſick of *Greece*, let me refer thoſe, who have no inclination to read the dry works of the *Greeks* themſelves, to a little tract of the learned Wallis, which he printed as an appendix to the Harmonicks of Ptolemy; to the Dictionary of Muſick by Rosseau, whoſe pen, formed to elucidate all the arts, had the property of ſpreading light before it on the darkeſt ſubjects, as if he had written with phoſpho-

rus

ruſion the ſides of a cavern; and, laſtly, to the diſſertation of Dr. BURNEY, who paſſing ſlightly over all that is obſcure, explains with perſpicuity, whatever is explicable, and gives dignity to the character of a modern muſician, by uniting it with that of a ſcholar and a philoſopher.

* The unexampled felicity of our nation, who diffuſe the bleſſings of a mild government over the fineſt part of *India*, would enable us to attain a perfect knowledge of the oriental muſick, which is known and practiſed in theſe *Britiſh* dominions not by mercenary performers only, but even by *Muſelmans* and *Hindus* of eminent rank and learning. A native of *Cáshán*, lately reſident at *Murſhedábád*, had a complete acquaintance with the *Perſian* theory and practice: and the beſt artiſts in *Hinduſtan* would cheerfully attend our concerts. We have an eaſy acceſs to approved *Aſiatick* treatiſes on muſical compoſition, and need not lament with CHARDIN, that he neglected to procure at *Iſpahán*, the explanation of a ſmall tract on that ſubject which he carried to *Europe:* we may here examine the beſt inſtruments of *Aſia*, and may be maſters of them, if we pleaſe; or at leaſt may compare them with ours: the concurrent labours, or rather amuſements, of ſeveral in our own body, may facilitate the attainment of correct ideas on a ſubject ſo delightfully intereſting: and a free communication, from time to time, of their reſpective diſcoveries, would conduct them more ſurely and ſpeedily, as well as more agreeably, to their deſired end. Such would be the advantages of union, or, to borrow a term from the art before us, of *harmonious accord*, in all our purſuits, and, above all, in that of knowledge.

On *Perſian* muſick, which is not the ſubject of this paper, it would be improper to enlarge: the whole ſyſtem of it is explained in a celebrated collection of tracts on pure and mixed mathematicks, entitled *Durratu'ltáj*,

and compoſed by a very learned man, ſo generally called *Allámi Shírází*, or the *Great Philoſopher* of *Shíràz*, that his proper name is almoſt forgotten: but as the modern *Perſians* had acceſs, I believe, to PTOLEMY's harmonicks, their mathematical writers on muſick treat it rather as a ſcience than as an art, and ſeem, like the *Greeks*, to be more intent on ſplitting tones into quarters and eighth parts, of which they compute the ratios to ſhew their arithmetick, than on diſplaying the principles of modulation as it may affect the paſſions. I apply the ſame obſervation to a ſhort, but maſterly, tract of the famed ABU'SI'NA'; and ſuſpect that it is applicable to an elegant eſſay in *Perſian*, called *Shamſu'láſwát*, of which I have not had courage to read more than the preface. It will be ſufficient to ſubjoin on this head, that the *Perſians* diſtribute their *eighty-four* modes, according to an idea of locality, into twelve *rooms*, twenty-four *receſſes*, and forty-eight *angles* or *corners*. In the beautiful tale known by the title of the *Four Derviſes*, originally written in *Perſia* with great purity and elegance, we find the deſcription of a concert, where four ſingers, with as many different inſtruments, are repreſented "*modulating* in twelve *makáms*, or *perdahs*, twenty-four "*ſhóbahs*, and forty-eight *gúſhahs*, and beginning a "mirthful ſong of HA'FIZ, on vernal delight, in the "*perdah* named *ráſt*, or direct." All the twelve *perdahs*, with their appropriated *ſhóbahs*, are enumerated by AMI'N, a writer and muſician of *Hinduſtán*, who mentions an opinion of the learned, that only *ſeven* primary modes were in uſe before the reign of PARVI'Z, whoſe muſical entertainments are magnificently deſcribed by the incomparable NIZA'MI: the modes are chiefly denominated, like thoſe of the *Greeks* and *Hindus*, from different regions or towns; as, among the *perdahs*, we ſee *Hijáz*, *Irák*, *Isfahán*; and, among the *ſhóbahs*, or ſecondary modes, *Zábul*, *Níſhàpûr*, and the like. In a *Sanſcrit* book, which ſhall ſoon be particularly

ticularly mentioned, I find the ſcale of a mode, named *Hijéja*, ſpecified in the following verſe:

Máńśagraha sa nyáſò'c'hilò hijéjaſtu ſáyàhnè.

The name of this mode is not *Indian*; and, if I am right in believing it a corruption of *Hijàz*, which could hardly be written otherwiſe in the *Nágari* letters, we muſt conclude, that it was imported from *Perſia*: we have diſcovered then a *Perſian* or *Arabian* mode with this diapaſon,

D, E, F♯, G♯, A, B, C♯, D;

where the firſt ſemitone appears between the *fourth* and *fifth* notes, and the ſecond between the *ſeventh* and *eighth*; as in the natural ſcale *Fa, ſol, la, ſi, ut, re, mi, fa*: but the C♯, and G♯, or *ga* and *ni* of the *Indian* author, are variouſly *changed*; and probably the ſeries may be formed in a manner not very different (though certainly there is a diverſity) from our major mode of D. This melody muſt neceſſarily end with the *fifth* note from the tonick, and begin with the tonick itſelf; and it would be a groſs violation of muſical decorum in *India*, to ſing it at any time, except at the cloſe of day. Theſe rules are comprized in the verſe above cited; but the ſpecies of octave is arranged according to Mr. Fowke's remarks on the *Víná* compared with the fixed *Swaragráma*, or gamut, of all the *Hindu* muſicians.

Let us proceed to the *Indian* ſyſtem, which is minutely explained in a great number of *Sanſcrit* books, by authors who leave arithmetick and geometry to their aſtronomers, and properly diſcourſe on muſick as an art confined to the pleaſures of imagination. The *Pandits* of this province unanimouſly prefer the *Dípa-módara* to any of the popular *Sangítas*; but I have not been able to procure a good copy of it, and am perfectly

fectly ſatisfied with the *Nârayan*, which I received from *Benáres*, and in which the *Dámódar* is frequently quoted. The *Perſian* book, entitled *a Preſent from* INDIA, was compoſed, under the patronage of AAZEM SHA'H, by the very diligent and ingenious MIRZA KHAN, and contains a minute account of *Hindu* literature in all, or moſt, of its branches: he profeſſes to have extracted his elaborate chapter on muſick, with the aſſiſtance of *Pandits*, from the *Rágárnava*, or Sea of Paſſions; the *Rágaderpana*, or Mirror of Modes; the *Sabhávinóda*, or Delight of Aſſemblies; and ſome other approved treatiſes in *Sanſcrit*. The *Sangítaderpan*, which he alſo names among his authorities, has been tranſlated into *Perſian*; but my experience juſtifies me in pronouncing, that the *Moghols* have no idea of accurate *tranſlation*, and give that name to a mixture of gloſs and text, with a ſlimſy paraphraſe of them both; that they are wholly unable, yet always pretend, to write *Sanſcrit* words in *Arabick* letters; that a man, who knows the *Hindus* only from *Perſian* books, does not know the *Hindus*; and that an *European*, who follows the muddy rivulets of *Muſelman* writers on *India*, inſtead of drinking from the pure fountain of *Hindu* learning, will be in perpetual danger of miſleading himſelf and others. From the juſt ſeverity of this cenſure, I except neither ABU'LFAZL, nor his brother FAIZI', nor MOHSANI FA'NI', nor MIRZA KHAN himſelf; and I ſpeak of all four after an attentive peruſal of their works. A tract on muſick in the idiom of *Mat'hurà*, with ſeveral eſſays in pure *Hinduſtáni*, lately paſſed through my hands; and I poſſeſs a diſſertation on the ſame art in the ſoft dialect of *Panjáb*, or *Panchanada*, where the national melody has, I am told, a peculiar and ſtriking character; but I am very little acquainted with thoſe dialects, and perſuade myſelf, that nothing has been written in them, which may not be found more copiouſly and beautifully expreſſed in the *language*, as the *Hindus* perpetually call it, *of the Gods*; that is of their ancient bards, philoſophers, and legiſlators.

The moſt valuable work, that I have ſeen, and perhaps the moſt valuable that exiſts, on the ſubject of *Indian* muſick, is named *Rágavibódha*, or, *The Doctrine of Muſical Modes;* and it ought here to be mentioned very particularly, becauſe none of the *Pándits*, in our provinces, nor any of thoſe from *Cáſi*, or *Caſhmír*, to whom I have ſhown it, appear to have known that it was extant; and it may be conſidered as a treaſure in the hiſtory of the art, which the zeal of Colonel Polier has brought into light, and perhaps has preſerved from deſtruction. He had purchaſed, among other curioſities, a volume containing a number of ſeparate eſſays on muſick, in proſe and verſe, and in a great variety of idioms: beſides tracts in *Arabick*, *Hindi*, and *Perſian*, it included a ſhort eſſay in *Latin*, by Alstedius, with an interlineary *Perſian* tranſlation, in which the paſſages quoted from Lucretius and Virgil made a ſingular appearance: but the brighteſt gem in the ſtring was the *Rágavibódha*, which the Colonel permitted my *Nágari* writer to tranſcribe, and the tranſcript was diligently collated with the original by my *Pandit* and myſelf. It ſeems a very ancient compoſition, but is leſs old unqueſtionably than the *Ratnacâra* by Sá'rnga De'va, which is more than once mentioned in it, and a copy of which Mr. Burrow procured in his journey to *Heridwar:* the name of the author was So'ma, and he appears to have been a practical muſician, as well as a great ſcholar, and an elegant poet; for the whole book, without excepting the ſtrains noted in letters, which fill the fifth and laſt chapter of it, conſiſts of maſterly couplets in the melodious metre called *Á'ryà:* the *firſt*, *third* and *fourth* chapters explain the doctrine of muſical ſounds, their diviſion and ſucceſſion, the variations of ſcales by temperament, and the enumeration of modes on a ſyſtem totally different from thoſe which will preſently be mentioned; and the *ſecond* chapter contains a minute deſcription of different *Vínás*, with rules for playing on them. This book

book alone would enable me, were I maſter of my time, to compoſe a treatiſe on the muſick of *India*, with aſſiſtance, in the practical part, from an *European* profeſſor, and a native player on the *Vínà*; but I have leiſure only to preſent you with an eſſay; and even that, I am conſcious, muſt be very ſuperficial: it may be ſometimes, but, I truſt, not often, erroneous; and I have ſpared no pains to ſecure myſelf from error.

In the literature of the *Hindus*, all nature is animated and perſonified; every fine art is declared to have been revealed from heaven; and all knowledge, divine and human, is traced to its ſource in the *Védas*; among which the *Sámavéda* was intended to be *ſung*, whence the reader or ſinger of it is called *Udgátri*, or *Sámaga*: in Colonel POLIER's copy of it, the ſtrains are noted in figures, which it may not be impoſſible to decypher. On account of this diſtinction, ſay the *Bráhmens*, the *Supreme Preſerving Power*, in the form of CRISHNA, having enumerated in the *Gítà*, various orders of beings, to the chief of which he compares himſelf, pronounces, that, "*among the* Védas, *he was* "*the* Sáman." From that *Véda* was accordingly derived the *Upávéda* of the *Gandharbas*, or muſicians in INDRA's heaven; ſo that the divine art was communicated to our ſpecies by BRÁHMA' himſelf, or by his *active power* SERESWATI', the Goddeſs of Speech: and their mythological ſon NA'RED, who was, in truth, an ancient lawgiver and aſtronomer, invented the *Vínà*, called alſo *Cach'hapì*, or *Teſtudo*: a very remarkable fact, which may be added to the other proofs of a reſemblance between that *Indian* God and the MERCURY of the *Latians*. Among inſpired mortals, the firſt muſician is believed to have been the ſage BHERAT, who was the inventor, they ſay, of *Nátacs*, or dramas, repreſented with ſongs and dances, and author of a muſical ſyſtem which bears his name. If we can rely on

MIRZA KHAN, there are four principal *Matas*, or ſyſtems, the firſt of which is aſcribed to ISWARA, or CHRIS; the ſecond to BHERAT; the third to HANUMAT, or PA'VAN, the PAN of *India*, ſuppoſed to be the ſon of PAVANA, the regent of air; and the fourth to CALLINA'TH, a *Riſhi*, or *Indian* philoſopher, eminently ſkilled in muſick, theoretical and practical: all four are mentioned by SO'MA; and it is the *third* of them, which muſt be very ancient, and ſeems to have been extremely popular, that I propoſe to explain after a few introductory remarks; but I may here obſerve with SO'MA, who exhibits a ſyſtem of his own, and with the author of the *Nárâyan*, who mentions a great many others, that almoſt every kingdom and province had a peculiar ſtyle of melody, and very different names for the modes, as well as a different arrangement and enumeration of them.

The two phenomena which have already been ſtated as the foundation of muſical modes, could not long have eſcaped the attention of the *Hindus*; and their flexible language readily ſupplied them with names for the ſeven *Swaras*, or ſounds, which they diſpoſe in the following order; *ſhádja*, pronounced *ſharja*, *riſhabha*, *gándhara*, *madhyama*, *panchama*, *dhaivata*, *niſháda*: but the firſt of them is emphatically named *ſwara*, or the *ſound*, from the important office which it bears in the ſcale; and hence, by taking the ſeven *initial letters*, or ſyllables, of thoſe words, they contrived a notation for their airs, and at the ſame time exhibited a gamut, at leaſt as convenient as that of GUIDO: they call it *ſwaragráma*, or *ſeptaca*, and expreſs it in this form:

Sa, ri, ga, ma, pa, dha, ni;

three of which ſyllables are, by a ſingular concurrence, exactly the ſame, though not all in the ſame places, with

with three of thoſe invented by DAVID MOSTARE, as a ſubſtitute for the troubleſome gamut uſed in his time, and which he arranges thus:

Bo, ce, di, ga, lo, ma, ni.

As to the notation of melody, ſince every *Indian* conſonant includes, by its nature, the ſhort vowel *a*, five of the ſounds are denoted by ſingle conſonants, and the two others have different ſhort vowels taken from their full names: by ſubſtituting long vowels, the *time* of each note is doubled, and other marks are uſed for a farther elongation of them: the octaves above and below the mean ſcale, the connection and acceleration of notes, the graces of execution, or manners of fingering the inſtrument, are expreſſed very clearly by ſmall circles and ellipſes, by little chains, by curves, by ſtraight lines, horizontal or perpendicular, and by creſcents, all in various poſitions: the cloſe of a ſtrain is diſtinguiſhed by a lotos-flower; but the time and meaſure are determined by the proſody of the verſe, and by the comparative length of each ſyllable, with which every note, or aſſemblage of notes, reſpectively correſponds. If I underſtand the native muſicians, they have not only the *chromatick*, but even the ſecond, or new, *enharmonick*, genus; for they unanimouſly reckon twenty-two *ſrutis*, or quarters and thirds of a tone, in their octave: they do not pretend that thoſe minute intervals are mathematically equal, but conſider them as equal in practice, and allot them to the ſeveral notes in the following order: to *ſa*, *ma*, and *pa*, four; to *ri* and *dha*, three; to *ga* and *ni*, two; giving very ſmooth and ſignificant names to each *ſruti*. Their original ſcale, therefore, ſtands thus:

Sa, ri, ga, ma, pa, dha, ni, ſa.

4ſ 3ſ 2ſ 4ſ 4ſ 3ſ 2ſ

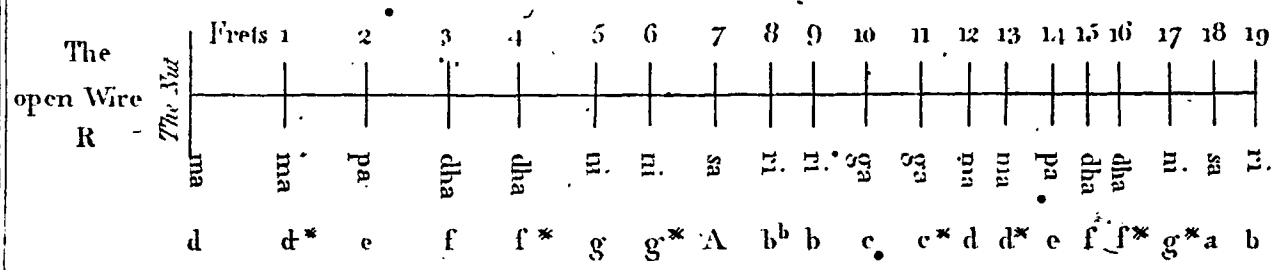
The

The ſemitones, accordingly, are placed as in our diatonick ſcale: the intervals between the fourth and fifth, and between the firſt and ſecond, are major tones; but that between the fifth and ſixth, which is minor in our ſcale, appears to be major in theirs; and the two ſcales are made to coincide by taking a *śruti* from *pa*, and adding it to *dha*; or, in the language of *Indian* artiſts, by raiſing *Servaretnà* to the claſs of *Sántá* and her ſiſters; for every *śruti* they conſider as a little nymph; and the nymphs of *Panchama*, or the *fifth* note, are *Málinì*, *Chapalá*, *Lólá*, and *Servaretnà*; while *Sántá* and her two ſiſters regularly belong to *Dhaivata*: ſuch at leaſt is the ſyſtem of Co'HALA, one of the ancient bards, who has left a treatiſe on muſick.

So'MA ſeems to admit, that a quarter or third of a tone cannot be ſeparately and diſtinctly heard from the *Vínà*; but he takes for granted, that its effect is very perceptible in their arrangement of modes; and their ſixth, I imagine, is almoſt univerſally diminiſhed by one *śruti*; for he only mentions two modes, in which all the ſeven notes are *unaltered*. I tried in vain to diſcover any difference in practice between the *Indian* ſcale and that of our own; but, knowing my ear to be very inſufficiently exerciſed, I requeſted a *German* profeſſor of muſick to accompany with his violin a *Hindu* lutaniſt, who ſung *by note* ſome popular airs on the loves of CRISHNA and RA'DHA': he aſſured me, that the ſcales were the ſame: and Mr. SHORE afterwards informed me, that, when the voice of a native ſinger was in tune with his harpſichord, he found the *Hindu* ſeries of ſeven notes to aſcend, like ours, by a ſharp third.

For the conſtruction and character of the *Vínà*, I muſt refer you to the very accurate and valuable paper of Mr. FOWKE in the Firſt Volume of your Tranſactions; and I now exhibit a ſcale of its finger-board, which

Scale of the Fingerboard of the VINA, reduced 3/4, the whole being 21 inches & 6/8 in length, from the Nut to the highest Fret


The open Wire R
The Nut
Frets 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19
ma ma pa dha dha ni ni sa ri ri ga ga ma ma pa dha dha ni sa ri
d d* e f f* g g* A b♭ b c c* d d* e f f* g* a b

which I received from him with the drawing of the inſtrument, and on the correctneſs of which you may confidently depend: the regular *Indian* gamut anſwers, I believe pretty nearly, to our major mode;

Ut, re, mi, fa, ſol, la, ſi, ut:

and when the ſame ſyllables are applied to the notes which compoſe our minor mode, they are diſtinguiſhed by epithets expreſſing the change which they ſuffer. It may be neceſſary to add, before we come to the *Rágas*, or modes of the *Hindus*, that the twenty-one *múrch'hanas*, which Mr. SHORE's native muſician confounded with the two-and-twenty *śrutis*, appear to be no more than *ſeven* ſpecies of diapaſon multiplied by *three*, according to the difference of pitch in the compaſs of three octaves.

Rága, which I tranſlate a *mode*, properly ſignifies a *paſſion* or *affection* of the mind; each mode being intended, according to BHERAT's definition of it, to move one or another of our ſimple or mixed affections; and we learn accordingly, from the *Nárâyan*, that, in the days of CRISHNA, there were *ſixteen thouſand* modes, each of the *Gópìs* at *Mat'hurà* chuſing to ſing in one of them, in order to captivate the heart of their paſtoral god. The very learned SO'MA, who mixes no mythology with his accurate ſyſtem of *Rágas*, enumerates *nine hundred and ſixty* poſſible variations by the means of temperament; but ſelects from them, as applicable to practice, only *twenty-three* primary modes, from which he deduces many others: though he allows that, by a diverſity of ornament, and by various contrivances, the *Rágas* might, like the waves of the ſea, be multiplied to an infinite number. We have already obſerved, that *eighty-four modes*, or *manners*, might naturally be formed, by giving the lead to each of our *twelve ſounds*, and varying, in *ſeven* different

ways, the position of the ſemitones; but, ſince many of thoſe modes would be inſufferable in practice, and ſome would have no character ſufficiently marked, the *Indians* appear to have retained with predilection, the number indicated by nature, and to have enforced their ſyſtem by two powerful aids, the *aſſociation of ideas*, and the *mutilation of the regular ſcales*.

Whether it had occurred to the *Hindu* muſicians, that the velocity or ſlowneſs of ſounds muſt depend, in a certain ratio, upon the rarefaction and condenſation of the air, ſo that their motion muſt be quicker in ſummer than in ſpring or autumn, and much quicker than in winter, I cannot aſſure myſelf; but am perſuaded, that their primary modes, in the ſyſtem aſcribed to PA'VANA, were firſt arranged according to the number of *Indian* ſeaſons.

The year is diſtributed by the *Hindus* into ſix *rĭtus*, or ſeaſons, each conſiſting of two months; and the firſt ſeaſon, according to the *Amarooſha*, began with *Márgas'írsha*, near the time of the winter ſolſtice, to which month accordingly we ſee CRISHNA compared in the *Gítá*; but the old lunar year began, I believe, with *A'ſwina*, or near the autumnal equinox, when the moon was at the full in the firſt manſion: hence the muſical ſeaſon, which takes the lead, includes the months of *A'ſwin* and *Cártic*, and bears the name of *Sarad*, correſponding with part of our autumn: the next in order are *Hémanta* and *Sĭsira*, derived from words which ſignify *froſt* and *dew*: then come *Vaſanta*, or ſpring, called alſo *Surabhi*, or fragrant, and *Puſhpa-ſamaya*, or the flower time; *Gríſhma*, or heat; and *Verſhà*, or the ſeaſon of rain. By appropriating a different mode to each of the different ſeaſons, the artiſts of *India* connected certain ſtrains with certain ideas, and were able to recal the memory of autumnal merriment at the cloſe of the harveſt, or of ſeparation

and melancholy (very different from our ideas at *Calcutta*) during the cold months; of reviving hilarity on the appearance of bloſſoms; and complete vernal delight in the month of *Mádhu*, or *honey*; of languor during the dry heats, and of refreſhment by the firſt rains, which cauſe in this climate a ſecond ſpring. Yet farther: ſince the lunar year, by which feſtivals and ſuperſtitious duties are conſtantly regulated, proceeds concurrently with the ſolar year, to which the ſeaſons are neceſſarily referred, *devotion* comes alſo to the aid of muſick, and all the *powers of nature*, which are allegorically worſhipped as gods and goddeſſes on their ſeveral holidays, contribute to the influence of ſong on minds naturally ſuſceptible of religious emotions. Hence it was, I imagine, that PA'VAN, or the inventor of his muſical ſyſtem, reduced the number of original modes from *ſeven* to *ſix*; but even this was not enough for his purpoſe; and he had recourſe to the *five* principal diviſions of the day, which are the *morning*, *noon*, and *evening*, called *triſandhya*, with two intervals between them, or the *forenoon* and *afternoon*: by adding *two* diviſions, or intervals, of the night, and by leaving one ſpecies of melody without any ſuch reſtriction, SO'MA reckons *eight* variations in reſpect of time; and the ſyſtem of PA'VAN retains that number alſo in the ſecond order of derivative modes. Every branch of knowledge in this country has been embelliſhed by poetical fables; and the inventive talents of the *Greeks* never ſuggeſted a more charming allegory than the lovely families of the ſix *Rágas*, named, in the order of ſeaſons above exhibited, BHAIRAVA, MA'LAVA, SRI'RA'GA, HINDO'LA or VASANTA, DI'PAÇA, and ME'GHA; each of whom is a Genius, or Demigod, wedded to five *Rágiṇis*, or Nymphs, and father of *eight* little Genii, called his *Putras*, or Sons. The fancy of SHAKESPEAR, and the pencil of ALBANO, might have been finely employed in giving ſpeech and form to this aſſemblage of new aërial beings, who people the fairy-land

land of *Indian* imagination; nor have the *Hindu* poets and painters loſt the advantages with which ſo beautiful a ſubject preſented them. A whole chapter of the *Nárâyan* contains deſcriptions of the *Rágas* and their conſorts, extracted chiefly from the *Dámódar*, the *Calánidhi*, the *Retnamálà*, the *Chandricà*, and a metrical treatiſe on muſick aſcribed to the God NA'RED himſelf, from which, as among ſo many beauties, a particular ſelection would be very perplexing, I preſent you with the firſt that occurs, and have no doubt that you will think the *Sanſcrit* language equal to *Italian* in ſoftneſs and elegance:

Lílá viháréna vanántaraſthé,
Chinvan praſúnáni vadhú ſaháyah,
Viláſi véſódita divya múrtih
Srîrâga éſha prat'hitah prit'hivyàm.

"The demigod SRI'RA'GA, famed over all this earth,
"ſweetly ſports with his nymphs, gathering freſh bloſ-
"ſoms in the boſom of yon grove; and his divine li-
"neaments are diſtinguiſhed through his graceful veſ-
"ture."

Theſe and ſimilar images, but wonderfully diverſified, are expreſſed in a variety of meaſures, and repreſented by delicate pencils in the *Rágamálàs*, which all of us have examined, and among which the moſt beautiful are in the poſſeſſion of Mr. R. JOHNSON and Mr. Hay. A noble work might be compoſed by any muſician and ſcholar, who enjoyed leiſure, and diſregarded expenſe, if he would exhibit a perfect ſyſtem of *Indian* muſick from *Sanſcrit* authorities, with the old melodies of SO'MA applied to the ſongs of JAYADE'VA, embelliſhed with deſcriptions of all the modes accurately tranſlated, and with Mr. HAY's *Rágamálà*, delineated and engraved by the ſcholars of CIPRIANI and BARTOLOZZI.

Let

Let us proceed to the ſecond artifice of the *Hindu* muſicians, in giving their modes a diſtinct character, and a very agreeable diverſity of expreſſion. A curious paſſage from PLUTARCH's Treatiſe on Muſick is tranſlated and explained by Dr. BURNEY, and ſtands as the text of the moſt intereſting chapter in his diſſertation: ſince I cannot procure the original, I exhibit a paraphraſe of his tranſlation, on the correctneſs of which I can rely: but I have avoided, as much as poſſible, the technical words of the *Greeks*, which it might be neceſſary to explain at ſome length. "We "are informed, (ſays PLUTARCH,) by ARISTOXENUS, "that muſicians aſcribe to OLYMPUS of *Myſia*, the "invention of *enharmonick* melody, and conjecture, "that, when he was playing diatonically on his flute, "and frequently paſſed from the higheſt of four ſounds "to the loweſt but one, or converſely, ſkipping over "the ſecond in deſcent, or the third in aſcent, of that "ſeries, he perceived a ſingular beauty of expreſſion, "which induced him to diſpoſe the whole ſeries "of ſeven or eight ſounds by ſimilar ſkips, and "to frame by the ſame analogy his *Dorian* mode, "omitting every ſound *peculiar* to the diatonick "and chromatick melodies then in uſe, but with-"out adding any that have ſince been made eſſen-"tial to the *new* enharmonick: in this genus, they "ſay, he compoſed the Nome, or ſtrain, called *Spon-"dean*, becauſe it was uſed in temples at the time of "religious *libations*. Thoſe, it ſeems, were the *firſt* "enharmonick melodies; and are ſtill retained by "ſome, who play on the flute in the antique ſtyle, "without any diviſion of a ſemitone; for it was after "the age of OLYMPUS, that the quarter of a tone was "admitted into the *Lydian* and *Phrygian* modes; and "it was he, therefore, who, by introducing an exqui-"ſite melody before unknown in *Greece*, became the "author and parent of the moſt beautiful and affect-"ing muſick."

This

This method then of adding to the character and effect of a mode by diminiſhing the number of its primitive ſounds, was introduced by a *Greek* of the Lower *Aſia*, who flouriſhed, according to the learned and accurate writer of the travels of ANACHARSIS, about the middle of the *thirteenth* century before CHRIST, but it muſt have been older ſtill among the *Hindus*, if the ſyſtem, to which I now return, was actually invented in the age of RA'MA.

Since it appears from the *Nárâyan*, that *thirty-ſix* modes are in general uſe, and the reſt very rarely applied to practice, I ſhall exhibit only the ſcales of the ſix *Rágas* and thirty *Rágínis*, according to SO'MA, the authors quoted in the *Nárâyan*, and the books explained by *Pandits* to MIRZA KHAN; on whoſe credit I muſt rely for that of *Cacubhá*, which I cannot find in my *Sanſcrit* treatiſes on muſick: had I depended on him for information of greater conſequence, he would have led me into a very ſerious miſtake; for he aſſerts, what I now find erroneous, that the *graha* is the firſt note of every mode, with which every ſong, that is compoſed in it, muſt invariably begin *and end*. Three diſtinguiſhed ſounds in each mode are called *graha*, *nyáſa*, *anśa*; and the writer of the *Nárâyan* defines them in the two following couplets:

Graha ſwarah ſa ityuchó yó gítádau ſamarpitah,
Nyáſa ſwaraſtu ſa próchtó yó gitádi ſamápticah:
Yó vyachtivyanjacò gánè, yaſya ſervé' nugáminah,
Yaſya ſervatra báhulyam vády *anſśó* pi nrípótamah.

"The note, called *graha*, is placed at the beginning,
"and that named *nyáſa*, at the end, of a ſong: that
"note which diſplays the peculiar melody, and to
"which all the others are ſubordinate, that which is
"always of the grateſt uſe, is like a ſovereign, though
"a mere *anśa*, or portion."

"By

"By the word *vádi*, (ſays the commentator,) he means "the note which announces and aſcertains the *Rága*, "and which may be conſidered as the parent and "origin of the *graha*, and *nyáſa*:" this clearly ſhows, I think, that the *anśa* muſt be the tonick: and we ſhall find that the two other notes are generally its third and fifth, or the mediant and the dominant. In the poem entitled *Mágha* there is a muſical ſimile, which may illuſtrate and confirm our idea:

Analpatwát pradhánatwád anśaſyévétaraſwaráh,
Vijigíſhórnripatayah prayánti pericháratám.

"From the greatneſs, from the tranſcendent qualities, "of that Hero eager for conqueſt, other kings march "in ſubordination to him, as other notes are ſubordi-"nate to the *anśa*."

If the *anśa* be the tonick, or modal note, of the *Hindus*, we may confidently exhibit the ſcales of the *Indian* modes according to Sóma, denoting by an aſteriſk the omiſſion of a note:

Bhairava:	dha,	*ni*,	ſa,	ri,	*ga*,	ma,	pa.
Varáti:	ſa,	ri,	*ga*,	*ma*,	pa,	dha,	*ni*.
Medhyamádi:	ma,	pa,	*,	*ni*,	ſa,	*,	*ga*.
Bhairavì:	ſa,	*ri*,	*ga*,	ma,	*pa*,	*dha*,	*ni*.
Saindhavì:	ſa,	*ri*,	*,	ma,	pa,	*dha*,	*.
Bengálì:	*ſa*,	ri,	*ga*,	má,	pa,	dha,	*ni*.

Ma'lava:	*ni*,	ſa,	ri,	*ga*,	ma,	pa,	dha.
Tódì:	*ga*,	ma,	pa,	dha,	*ni*,	ſa,	ri.
Gaudi:	*ni*,	ſa,	ri,	*,	ma,	pa,	*.
Góndácrì:	ſa,	ri,	*ga*,	ma,	pa,	*,	*ni*.
Sũſt'hávatì:	not in Sóma.						

Cacubhà: not in Sóma.

Srira'ga:

SRIRA'GA:	*ni,*	ſa,	*ri,*	*ga,*	ma,	pa,	*dha.*
Málavaśri:	ſa,	*,	*ga,*	ma,	pa,	*,	*ni.*
Máravì:	*ga,*	ma,	pa,	*,	*ni,*	ſa,	*.
Dhanyáſì:	ſa,	*,	*ga,*	ma,	pa,	*,	*ni.*
Vaſantì:	ſa,	ri,	*ga,*	ma,	*,	dha,	*ni.*
Púrveri:	ma,	pa,	dha,	*ni,*	ſa,	ri,	*ga.*

HINDO'LA:	ma,	*,	dha,	*ni,*	ſa,	*,	*ga.*
Rámacrì:	ſa,	ri,	*ga,*	ma,	pa,	dha,	*ni.*
Deſhicſhì:	*ga,*	ma,	pa,	*dha,*	*,	ſa,	*ri.*
Lelità:	ſa,	ri,	*ga,*	ma,	*,	dha,	*ni.*
Vélávalì:	*dha,*	*ni,*	ſa,	*,	*ga,*	ma,	*
Patamanjarì:	not in SÓMA.						

DÍPACA: not in SÓMA.

Déśi:	ri,	*,	*ma,*	pa,	dha,	*ni,*	ſa.
Cámbódì:	ſa,	*ri,*	*ga,*	ma,	pa,	*dha,*	*.
Nettà:	ſa,	*ri,*	*ga,*	ma,	pa,	*dha,*	*ni.*
Cédárì:	*ni,*	ſa,	*rí,*	*ga,*	ma,	pa,	dha.
Carnátì:	*ni,*	ſa,	*,	*ga,*	ma,	pa,	*.

ME'CHA: not in SÓMA.

Taccà:	ſa,	ri,	*ga,*	ma,	pa,	dha,	*ni.*
Mellárì:	*dha,*	*,	ſa,	*ri,*	*,	ma,	pa.
Gurjarì:	ri,	*ga,*	ma,	*,	dha,	*ni,*	ſa.
Bhùpalì:	*ga,*	*,	pa,	*dha,*	*,	ſa,	*ri.*
Déſacrì:	*ſa,*	ri,	ga,	*ma,*	*pa,*	dha,	*ni.*

It is impoſſible that I ſhould have erred much, if at all, in the preceding table, becauſe the regularity of the *Sanſcrit* metre has in general enabled me to correct the manuſcript; but I have ſome doubt as to *Vélávali*, of which *pa* is declared to be the *anśa*, or tonick,

tonick; though it is ſaid in the ſame line, that both *pa* and *ri* may be omitted: I, therefore, have ſuppoſed *dha* to be the true reading, both MIRZA KHAN and the *Nárâyan* exhibiting that note as the leader of the mode. The notes printed in *Italick* letters are variouſly *changed* by temperament, or by ſhakes, and other graces; but, even if I were able to give you in words a diſtinct notion of thoſe changes, the account of each mode would be inſufferably tedious, and ſcarce intelligible, without the aſſiſtance of a maſterly performer on the *Indian* lyre. According to the beſt authorities adduced in the *Nárâyan*, the thirty-ſix modes are, in ſome provinces, arranged in theſe forms:

BHAIRAVA:	dha,	ni,	ſa,	ri,	*ga*,	ma,	pa.
Varátì:	ſa,	ri,	ga,	ma,	*pa*,	dha,	ni.
Medhyamádi:	ni,	ſa,	*,	ga,	ma,	pa,	dha.
Bhairavì:	*ſa*,	*,	ga,	ma,	*,	dha,	ni.
Saindhavì:	pa,	dha,	ni,	ſa,	ri,	ga,	ma.
Bengálì:	ſa,	ri,	*ga*,	ma,	pa,	dha,	ni.

MA'LAVA:	ma,	*,	dha,	ni,	ſa,	ri,	ga.
Tódì:	ma,	pa,	dha,	ni,	ſa,	ri,	ga.
Gaúdì:	ni,	ſa,	ri,	ga,	ma,	*,	dha.
Góndacrì:	ſa,	*,	ga,	ma,	pa,	*,	ni.
Suſt'hávati:	dha,	*ni*,	*ſa*,	ri,	ga,	ma,	*.
Cácubhà:	not in the *Nárâyan*.						

SRÍRA'GA:	ſa,	ri,	ga,	ma,	*pa*,	dha,	ni.
Málavaſrì:	ſa,	*ri*,	ga,	ma,	pa,	*dha*,	ni.
Máravì:	ſa,	*,	ga,	ma,	pa,	dha,	ni.
Dhanyásì:	ſa,	ri,	ga,	*ma*,	pa,	dha,	ni.
Vaſantì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Aſáverì:	ri,	ga,	ma,	pa,	dha,	ni,	ſa.

HINDÓLA:

HINDÓLA:	ſa,	*,	ga,	ma,	*,	dha,	ni.
Rámacrì:	*ſa,*	*ri,*	ga,	ma,	pa,	dha,	ni.
Déſáeſhì:	ga,	ma,	pa,	dha,	ni,	ſa,	*.
Lelitá:	*ſa,*	*,	ga,	ma,	pa,	*,	*ni.*
Vélávalì:	dha,	ni,	*ſa,*	ri,	ga,	ma,	pa.
Patamanjarì:	pa,	*dha,*	ni,	ſa,	*ri,*	*ga,*	ma.

DÍPACA: omitted.

Dési:	ni,	ſa,	ri,	ga,	ma,	pa,	dha.
Cámbódì:	ſa,	ri,	ga,	ma,	pa,	dha,	*ni.*
Nettá:	ſa,	*ri,*	ga,	ma,	pa,	dha,	ni.
Cédárì:	omitted.						
Carnáti:	ni,	ſa,	ri,	ga,	ma,	pa,	dha.

ME'GHA:	dha,	ni,	ſa,	ri,	ga,	ma,	pa.
Taccà:	(a mixed mode.)						
Mellári:	dha,	ni,	*,	ri,	ga,	ma,	*.
Gurjarì:	omitted in the *Náráyan.*						
Bhúpalì:	ſa,	ri,	ga,	*,	pa,	dha.	*.
Díſacrì:	ni,	ſa,	*,	ga,	ma,	pa,	*.

Among the ſcales juſt enumerated, we may ſafely fix on that of SRI'RA'GA for our own major mode, ſince its form and character are thus deſcribed in a *Sanſcrit* couplet:

Játinyáſagrahagrámánśéshu ſhádjò' *lpapanchamah,*
Sringáraviraya órjńéyah *Srîrágò* gitacóvidaih.

"Muſicians know *Srîrága* to have *ſa* for its princi-
"pal note, and the firſt of its ſcale, with *pa* diminiſhed,
"and to be uſed for expreſſing heroick love and va-
"lour." Now the diminution of *pa* by one *śruti* gives us the modern *European* ſcale.

ut,

ut, re, mi, fa, ſol, la, ſi, ut;

with a minor tone, or, as the *Indians* would expreſs it, with three *ſrutis*, between the fifth and ſixth notes.

On the formulas exhibited by MIRZA KHAN I have leſs reliance; but, ſince he profeſſes to give them from *Sanſcrit* authorities, it ſeemed proper to tranſcribe them:

BHAIRAVA:	dha,	ni,	ſa,	*,	ga,	ma,	*.
Varáti:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Medhyamádi:	ma,	pa,	dha,	ni,	ſa,	ri,	ga.
Bhairavî.	ma,	pa,	dha,	ni,	ſa,	ri,	ga.
Saindhavì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Bengálì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.

MA'LAVA:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Tódì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Gaúdì:	ſa,	*,	ga,	ma,	*,	dha,	ni.
Góndácrì:	ni,	ſa,	*,	ga,	ma,	pa,	*.
Suſt'hávatì:	dha,	ni,	ſa,	ri,	ga,	ma,	*.
Cacubhà:	dha,	ni,	ſa,	ri,	ga,	ma,	*.

SRÍRA'GA:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Málavaſrì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Máravì:	ſa,	*,	pa,	ga,	ma,	dha,	ni.
Dhanyásì:	ſa,	pa,	dha,	ni,	ri,	ga,	*.
Vaſantì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
A'ſáverì:	dha,	ni,	ſa,	*,	*,	ma,	pa.

HINDO'LA:	ſa,	*,	ga,	ma,	pa,	*,	ni.
Rámacrì:	ſa,	*,	ga,	ma,	pa,	*,	ni.
Déšácſhì:	ga,	ma,	pa,	dha,	ni,	ſa,	*.
Lelità:	dha,	ni,	ſa,	*,	ga,	ma,	*.
Vélávalì:	dha,	ni,	ſa,	ri,	ga,	ma,	pa.
Patmanjarì:	pa,	dha,	ni,	ſa,	ri,	ga,	ma.

DÍPACA:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Déší:	ri,	ga,	ma,	*,	dha,	ni,	ſa.
Cámbódì:	dha,	ni,	ſa,	ri,	ga,	ma,	pa.
Nettà:	ſa,	ni,	dha,	pa,	ma,	ga,	ri.
Cédárì:	ni,	ſa,	*,	ga,	ma,	pa,	*.
Carnátì:	ni,	ſa,	ri,	ga,	ma,	pa,	dha.

ME'GHA:	dha,	ni,	ſa,	ri,	ga,	*,	*.
Taccà:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Mellárì:	dha,	ni,	*,	ri,	ga,	ma,	*.
Gurjarì:	ri,	ga,	ma,	pa,	dha,	ni,	ſa.
Bhúpálì:	ſa,	ga,	ma,	dha,	ni,	pa,	ri.
Déſacrì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.

It may reaſonably be ſuſpected, that the *Moghol* writer could not have ſhown the diſtinction, which muſt neceſſarily have been made, between the different modes, to which he aſſigns the ſame formula; and, as to his inverſions of the notes in ſome of the *Rágínis*, I can only ſay, that no ſuch changes appear in the *Sanſcrit* books which I have inſpected. I leave our ſcholars and muſicians to find, among the ſcales here exhibited, the *Dorian* mode of OLYMPUS; but it cannot eſcape notice, that the *Chineſe* ſcale, C, D, E, *, G, A, *, correſponds very nearly with *ga, ma, pa, *, ni, ſa, **, or the *Máravì* of SO'MA We have long known, in *Bengal*, from the information of a *Scotch* gentleman

ſkilled

ſkilled in muſick, that the wild but charming melodies of the ancient Highlanders were formed by a ſimilar mutilation of the natural ſcale. By ſuch mutilations, and by various alterations of the notes in tuning the *Vínà*, the number of modes might be augmented indefinitely; and CALLINA'T'HA admits *ninety* into his ſyſtem, allowing *ſix* nymphs, inſtead of *five*, to each of his muſical deities; for *Dípaca*, which is generally conſidered as a loſt mode, (though MIRZA KHAN exhibits the notes of it,) he ſubſtitutes *Panchama*: for *Hindóla*, he gives us *Vaſanta*, or the Spring; and for *Málava*, *Natanáráyan*, or CHRISHNA the Dancer; all with ſcales rather different from thoſe of PA'VAN. The ſyſtem of ISWARA, which may have had ſome affinity with the old *Egyptian* muſick invented or improved by OSIRIS, nearly reſembles that of HANUMAT; but the names and ſcales are a little varied: in all the ſyſtems, the names of the modes are ſignificant, and ſome of them as fanciful as thoſe of the fairies in the Midſummer Night's Dream. Forty-eight new modes were added by BHERAT, who *marries* a nymph, thence called *Bhárya*, to each *Putra*, or Son, of a *Rága*; thus admitting, in his muſical ſchool, an *hundred and thirty-two manners* of arranging the ſeries of notes.

Had the *Indian* empire continued in full energy for the laſt two thouſand years, religion would, no doubt, have given permanence to ſyſtems of muſick invented, as the *Hindus* believe, by their Gods, and adapted to myſtical poetry: but ſuch have been the revolutions of their government ſince the time of ALEXANDER, that although the *Sanſcrit* books have preſerved the theory of their muſical compoſition, the practice of it ſeems almoſt wholly loſt (as all the *Pandits* and *Rájas* confeſs) in *Gaur* and *Magarha*, or the provinces of *Bengal* and *Behar*. When I firſt read the ſongs of JAYADE'VA, who has prefixed to each of them the name of the mode in which it was anciently

ſung, I had hopes of procuring the original muſick; but the *Pandits* of the ſouth referred me to thoſe of the weſt, and the *Bráhmens* of the weſt would have ſent me to thoſe of the north; while they (I mean thoſe of *Népál* and *Caſhmír*) declared that they had no ancient muſick, but imagined that the notes to the *Gít govind* muſt exiſt, if any where, in one of the ſouthern provinces; where the poet was born: from all this I collect, that the art, which flouriſhed in *India* many centuries ago, has faded for want of due culture, though ſome ſcanty remnants of it may, perhaps, be preſerved in the paſtoral roundelays of *Mat'hurà* on the loves and ſports of the *Indian* APOLLO. We muſt not, therefore, be ſurpriſed, if modern performers on the *Vínà* have little or no *modulation*, or *change of mode*, to which paſſionate muſick owes nearly all its enchantment; but that the old muſicians of *India*, having fixed on a leading mode to expreſs the *general* character of the ſong, which they were *tranſlating into the muſical language*, varied that mode, by certain rules, according to the variation of ſentiment or paſſion in the poetical phraſes, and always returned to it at the cloſe of the air, many reaſons induce me to believe; though I cannot but admit, that their modulation muſt have been greatly confined by the reſtriction of certain modes to certain ſeaſons and hours, unleſs thoſe reſtrictions belonged merely to the principal mode. The ſcale of *Vínà* we find comprized both our *European* modes; and if ſome of the notes can be raiſed a ſemitone by a ſtronger preſſure on the frets, a delicate and experienced finger might produce the effect of minute enharmonick intervals: the conſtruction of the inſtrument, therefore, ſeems to favour my conjecture; and an excellent judge of the ſubject informs us, that, "the open wires are "from time to time ſtruck in a manner that prepares "the ear for a change of modulation, to which the "uncommonly full and fine tones of thoſe notes "greatly

"greatly contribute." We may add, that the *Hindu* poets never fail to change the *metre*, which is their *mode*, according to the change of ſubject or ſentiment in the ſame piece; and I could produce inſtances of *poetical modulation* (if ſuch a phraſe may be uſed) at leaſt equal to the moſt affecting modulations of our greateſt compoſers: now the muſician muſt naturally have emulated the poet, as every tranſlator endeavours to reſemble his original: and ſince each of the *Indian* modes is appropriated to a certain affection of the mind, it is hardly poſſible, that, where the paſſion is varied, a ſkilful muſician could avoid a variation of the mode. The rules for modulation ſeem to be contained in the chapters on *mixed modes*, for an intermixture of *Mellári* with *Tódi* and *Saindhavi*, means, I ſuppoſe, a tranſition, however ſhort, from one to another: but the queſtion muſt remain undecided, unleſs we can find in the *Sangítas* a clearer account of modulation than I am able to produce, or unleſs we can procure a copy of the *Gítagóvinda* with the muſick to which it was ſet before the time of CALIDAS, in ſome notation that may be eaſily decyphered. It is obvious, that I have not been ſpeaking of a modulation regulated by harmony, with which the *Hindus*, I believe, were unacquainted; though, like the *Greeks*, they diſtinguiſh the *conſonant* and *diſſonant* ſounds: I mean only ſuch a tranſition from one ſeries of notes to another, as we ſee deſcribed by the *Greek* muſicians, who were ignorant of *harmony*, in the modern ſenſe of the word; and, perhaps, if they had known it ever ſo perfectly, would have applied it ſolely to the ſupport of melody, which alone ſpeaks the language of paſſion and ſentiment.

It would give me pleaſure to cloſe this eſſay with ſeveral ſpecimens of old *Indian* airs from the fifth chapter of SO'MA; but I have leiſure only to preſent you with one of them in our own characters, accom-

panied with the original notes: I ſelected the ſtrain of *Vaſanta*, becauſe it was adopted by JAYADE'VA himſelf to the moſt beautiful of his odes, and becauſe the number of notes in SÓMA compared with that of the ſyllables in the *Sanſcrit* ſtanza, may lead us to gueſs, that the ſtrain itſelf was applied by the muſician to the very words of the poet. The words are

Lalita lavanga latá perisílana cómala malaya ſamíré,
Madhucara nicara carambita cócilá cújita cunja cutíré
Viharati heririha ſaraſa vaſanté
Nrítyati yuvati janéna ſaman ſac'hi virahi janaſya duranté.

"While the ſoft gale of *Malaya* wafts perfume "from the beautiful clove-plant, and the receſs of "each flowery arbour ſweetly reſounds with the "ſtrains of the *Cócila* mingled with the murmurs of "the honey-making ſwarms, HERI dances, O lovely "friend, with a company of damſels in this vernal "ſeaſon; a ſeaſon full of delights, but painful to ſe- "parated lovers."

I have noted SÓMA's air in the major mode of A, or *ſa*, which, from its gaiety and brilliancy, well expreſſes the general hilarity of the ſong; but the ſentiment of tender pain, even in a ſeaſon of delights, from the remembrance of pleaſures no longer attainable, would require in our muſick a change to the minor mode; and the air might be diſpoſed in the form of a rondeau, ending with the ſecond line, or even with the third, where the ſenſe is equally full, if it ſhould be thought proper to expreſs by another modulation, that *imitative melody* which the poet has manifeſtly attempted: the meaſure is very rapid, and the air ſhould be gay, or even quick, in exact proportion to it.

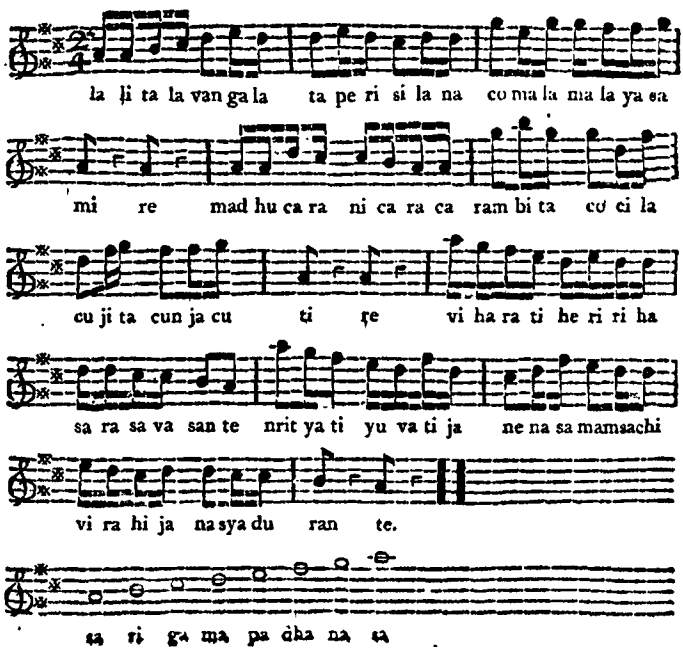
The following is a ſtrain in the mode of HINDÓLA, beginning and ending with the fifth note *ſa*, but wanting

ਅਨੰਦ

ਸਲੋਕ ਮਃ ੩ ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ ॥ ਮਨ ਚਿੰਦਿਆ ਫਲ ਪਾਵਣਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥ ਅੰਦਰੁ ਨਿਰਮਲੁ ਹੋਵਈ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਇ ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਸੇਵਾ ਤਿਨ ਕੀ ਜਿਨ ਕਉ ਲਿਖਿਆ ਧੁਰਿ ਪਾਇ ॥ ੧ ॥ ਮਃ ੩ ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਭ ਤੋ ਉਤਮ ਜਿਤੁ ਕੀਚੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਪਵਿਤੁ ਹੋਇ ਹਰਿ ਵਸੈ ਨਿਰਮਲ ਸੋਇ ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕੋ ਕਰੇ ਮਨਿ ਚਿਤਿ ਲਾਇ ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਸੇਵਾ ਤਿਨ ਕੀ ਜਿਨ ਕਉ ਲਿਖਿਆ ਧੁਰਿ ਪਾਇ ॥ ੨ ॥ ਪਉੜੀ ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕਰੇ ਕੋਈ ਚਿਤੁ ਲਾਇ ॥ ਮਨ ਚਿੰਦਿਆ ਫਲ ਪਾਵਣਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥ ਅੰਦਰੁ ਨਿਰਮਲੁ ਹੋਵਈ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਇ ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਸੇਵਾ ਤਿਨ ਕੀ ਜਿਨ ਕਉ ਲਿਖਿਆ ਧੁਰਿ ਪਾਇ ॥ ੧ ॥

ing *pa*, and *ri*, or the ſecond and ſixth: I could eaſily have found words for it in the *Gítagóvinda*, but the united charms of poetry and muſick would lead me too far; and I muſt now with reluctance bid farewel to a ſubject, which I deſpair of having leiſure to reſume.

AN OLD INDIAN AIR.


la li ta la van ga la ta pe ri si la na co ma la ma la ya ca
mi re mad hu ca ra ni ca ra ca ram bi ta cu ci la
cu ji ta cun ja cu ti re vi ha ra ti he ri ri ha
sa ra sa va san te nrit ya ti yu va ti ja ne na sa mamsachi
vi ra hi ja na sya du ran te.
sa ri ga ma pa dha na sa

A LETTER

From LIEUTENANT BROWNE *to the* PRESIDENT.

DEAR SIR,

IN the courſe of reading hiſtory, it is a reflection, which muſt, I think, have occurred to every one, that if the actors in the moſt material events could have foreſeen the importance which thoſe events would have in the eyes of poſterity, they would certainly have preſerved ſuch detailed and circumſtantial relations of them, as would have prevented the general darkneſs and uncertainty which we now experience and lament: but it has probably ſeldom happened, that their genius, or leiſure from more important concerns, has admitted of this; and thus we are from neceſſity often compelled to reſt ſatisfied with imperfect traditions, repeated (or, which is worſe, arbitrarily) by ſubſequent hiſtorians.

With what avidity ſhould we now peruſe an account written by any of the principal perſons preſent at the battle of *Haſtings*, of *Lincoln*, of *Lewes*, of *Eveſham*, of *Creſſy*, of *Agincourt*, of *Towton*, or of *Boſworth!* but in thoſe days a general or ſtateſman was as unſkilful with his pen as he was expert with his ſword; and the monks, who were almoſt the only writers, were ſeldom participators of ſuch active ſcenes.

Conſidering this, as well as the importance which the wars and politics of *Hindoſtan* have now acquired in the opinions of *European* hiſtorians, I cannot avoid believing, that the great events of this country will hereafter be ſought for with as much diligence,

as

as thoſe of the early part of *European* hiſtory are at preſent: if I am not miſtaken in this, the Battle of *Paniput* will be among thoſe events which will claim the greateſt attention, both as a military action, and as an era from which the reduction of the *Mahratta* power may be fixed, who otherwiſe would probably have long ago reduced the whole of *Hindoſtan* to their obedience.

It appeared to me in this light at a time when a very particular and authentick narrative of that action came into my poſſeſſion; and, as the plainneſs of the original led me to believe myſelf competent to the taſk, I was induced to undertake the tranſlating it into *Engliſh*, that the difficulty of reading it in the *Perſian* might not prevent its being as generally known as its hiſtorical importance merits.

It is almoſt ſuperfluous to tell you, dear Sir, who are ſo well verſed in *Aſiatick* hiſtory, that this battle was fought in the month of January, 1761, between the united forces of all the *Mahratta* chiefs on one ſide, commanded by SEDASHEO, (commonly called the BHOW,) and the combined armies of the *Durranies*, *Robillas*, and *Hindoſtany Muſſulmans*, on the other, under the command of AHMED SHAH DURRANY: few battles have been more bloody, or deciſive of greater events; for, had the *Mahrattas* been conquerors, they would have put a final period to the *Muſſulman* dominion in *Hindoſtan*, and eſtabliſhed their own in its place; but, as it happened, the power of the *Mahrattas* received a ſhock, from which it has never entirely recovered; and the DURRANY SHAH, having returned precipitately to his own dominions, left the diſunited *Robillas*, and *Hindoſtany Muſſulmans*, to carry on, as they could, their diſtracted government, under a wretched pageant of royalty, and a divided and unprincipled nobility.

The

The writer of this narrative, CASI RAI PUNDIT, was a *Muttaſeddy* in the ſervice of the late Vizier, SHUJA-UL-DOWLAH; and being by birth a native of the *Decan*, acquainted with the *Mahratta* language, and having ſome friends in the ſervice of the BHOW, he became the channel of ſeveral overtures for peace, which the BHOW endeavoured to negociate through SHUJA-UL-DOWLAH: this, together with the accuracy and clearneſs of his narrative, makes it much more intereſting than any other which I have ſeen. The tranſlation is, however, far from literal, as I endeavoured to make the ſtyle as plain and unadorned as poſſible.

Such as it is, permit me, dear Sir, to offer it to you, and to leave it to your diſpoſal: if I am ſo happy as to know that it receives your approbation, as likely to prove uſeful in elucidating the hiſtory of this country, I ſhall think myſelf ſufficiently rewarded for the time it has taken up. Believe me to be, with the greateſt eſteem and reſpect,

DEAR SIR,

Your very faithful

and obedient Servant,

Dinapore,
February 1, 1791. JAMES BROWNE.

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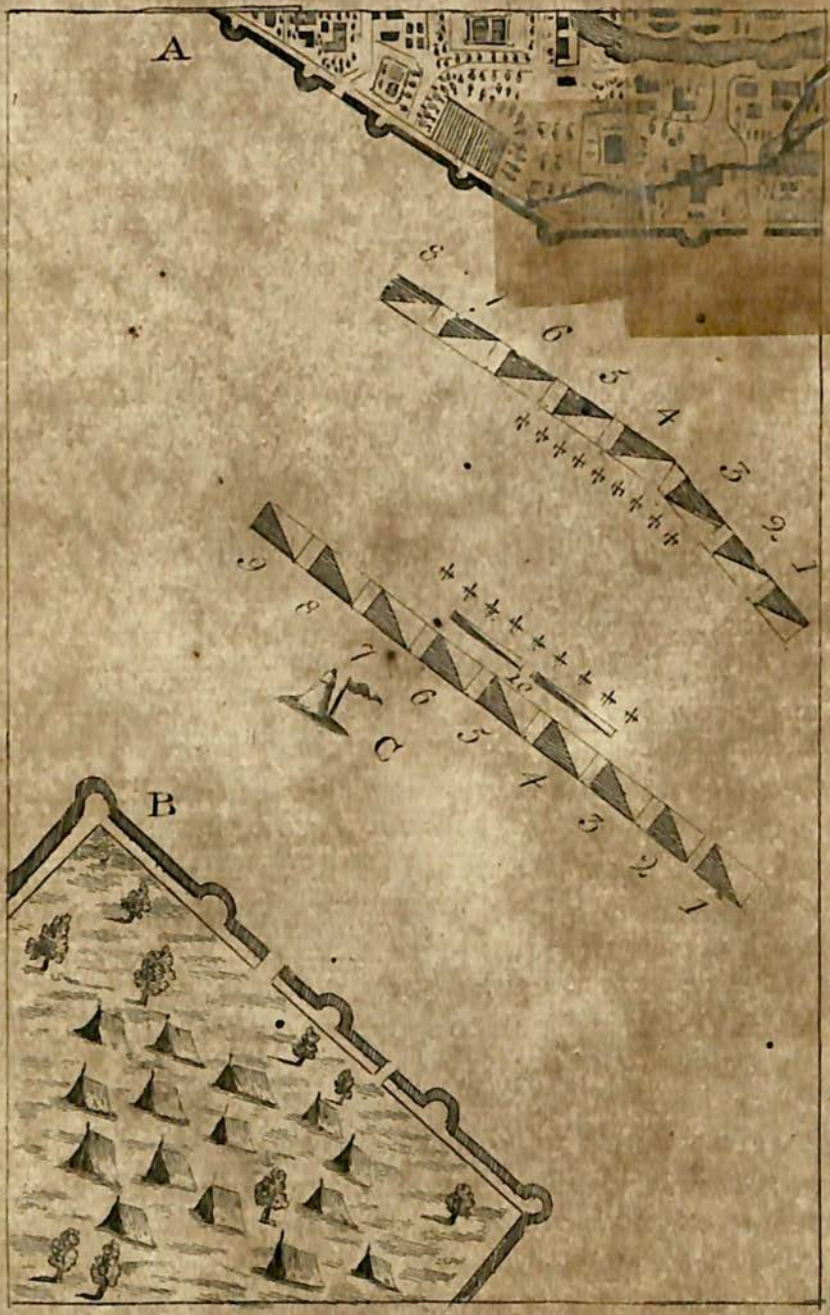
PLAN OF THE BATTLE OF PANIPUT.



V.

AN ACCOUNT OF

THE BATTLE OF PANIPUT,

AND OF THE EVENTS LEADING TO IT,

Written in Perſian by CA'SI RAJA PUNDIT, *who was preſent at the Battle.*

BALA ROW, *Pundit Pradhán*, who ſat on the *Muſnud* of government in the *Decan*, was conſidered by the chiefs and inhabitants of *Hindoſtan* as a man of wiſdom, circumſpection, and good fortune: but he naturally loved his eaſe and pleaſure, which did not however loſe him the reſpect and attachment of his people.

As long as harmony prevailed in his family, he left the entire management of all the affairs of government to SEDASHEO* ROW BHOW, and gave himſelf up to pleaſure.

SEDASHEO, from his earlieſt years, had ſtudied every branch of the art of government, the regulation of the finances and the army, and the conduct of all publick affairs, under the inſtruction of RAMCHUNDRA BA'BA *Sindhvi*, the greateſt ſtateſman of the age; and from the firſt watch of the day till the middle of the night, applied to the publick buſineſs. By his great experience, addreſs, and ability, he brought men over to his opinion, to a co-operation in his meaſures, and a perfect reliance upon his wiſdom and ability. Several important affairs, both in the *Decan* and the provinces, had been brought to a concluſion by his means; and at length an expedition was fitted out for completing

* Properly *Sadáſiaa*,

pleting the conqueſt of *Hindoſtan*, under the ſupreme command of RAGHUNAUT ROW. MULHAR HOLKAR, JUNKOOGEE SINDIA, and ſeveral other chiefs, were ordered to act under him with very powerful forces. They accordingly marched into *Hindoſtan*, and with little difficulty reduced every place to their obedience, until they came to the neighbourhood of *Lahore* and *Shahdowla*: here they were oppoſed by JEHAN KHAN, and the other cammanders left in thoſe diſtricts by AHMED SHAH DURRANY, whom they defeated, and compelled to repaſs the *Attock*. They kept poſſeſſion of that country for ſome time, but the army beginning to fall conſiderably in arrears, RAGHUNAUT ROW thought it adviſeable to return to the *Decan*.

Upon the return of RAGHUNAUT ROW, the accounts of his expedition being inſpected by the BHOW, it was found that a debt of eighty-eight lacs of rupees was due to the army, ſo much had the expences been allowed to exceed all the collections of tribute, *piſhcuſh*, &c. The BHOW, who was in every reſpect ſuperior to RAGHUNAUT, reproached him ſeverely for this, and aſked him if that was his good management, to bring home debts inſtead of an increaſe of wealth to the treaſury of the ſtate; which RAGHUNAUT ROW replied to, by adviſing him to try his own ſkill next time, and ſee what advantage he could make of it. BALA ROW, however, interfered, and reconciled them in ſome degree, by excuſing RAGHUNAUT ROW on account of his youth and inexperience.

Next year the ſcheme of reducing *Hindoſtan* being renewed, and the command again offered to RAGHUNAUT ROW; he declined it, ſaying, "Let thoſe have "the command who are well-wiſhers to the ſtate, and who will conſult the public advantage." This ſpeech gave great offence to the BHOW; and, on many conſiderations, he offered himſelf to take the com-

mand of the expedition; taking with him BISWAS ROW, the eldeſt ſon of BALA ROW, then ſeventeen years of age, as the nominal commander in chief, according to the ancient cuſtom of the *Mahrattas**. The army under his command was very numerous, and they ſet out on their expedition without delay; but, as ſoon as they had paſſed the *Nerbudda*†, the BHOW began to exerciſe his authority in a new and offenſive manner, and both in ſettling the accounts of the army and revenue, and in all public buſineſs, he ſhowed a capricious and ſelf-conceited conduct. He totally excluded from his council MULHAR ROW, and all the other chiefs who were experienced in the affairs of *Hindoſtan*, and who had credit and influence with the principal people in that country, and carried on every thing by his own opinion alone.

When he came to *Seronga*, he diſpatched *Vákeels* with preſents to all the principal chiefs in *Hindoſtan*, inviting them to an alliance and co-operation with him, for the purpoſe of ſettling the affairs of *Hindoſtan*. Among the reſt, a *Vakeel* came with the above propoſal to the *Navab* SHUJAH-UL-DOWLAH, bringing with him a preſent of fine cloths and jewels to a conſiderable amount; and informing him, at the ſame time, that whenever the BHOW ſhould arrive near him, he would diſpatch NAROO SHUNKER to conduct SHUJAH-UL-DOWLAH to him. SHUJAH-UL-DOWLAH anſwered him in the language of profeſſion, but determined in his own mind to keep himſelf diſengaged from both parties, and to be a ſpectator of the expected conteſt till his future conduct ſhould be determined by the event, when he deſigned to join the victors.

AHMED

* Properly *Mahárâſhtras*.

† Properly *Nermada*.

AHMED SHAH DURRANY, after the defeat of DATTEA JEE PUTUL SINDIA, cantoned his army in the diſtrict of *Anuffhair*, upon the banks of the *Ganges*; and DATTEA JEE PUTUL himſelf having been killed in an action with NUJEIB-UL-DOWLAH, the latter was apprehenſive of the conſequences of the reſentment of the *Mahrattas*, and therefore united himſelf cloſely with the DURRANY SHAH, who was himſelf excited to invade *Hindoſtan* by a wiſh to revenge the defeat of his General JEHAN KHAN the preceding year, but ſtill by the ſolicitations of NUJEIB-UL-DOWLAH, who agreed to bear the extra charges of the SHAH's army, and, being himſelf a man of great military reputation, as well as an able politician, had perſuaded all the *Rohilla* chiefs, and the *Patans* of *Ferokhabad*, to join the DURRANY SHAH.

The BHOW, beſides his own *Decany* troops, had brought with him all the auxiliaries that he could collect in *Malwa*, *Janſye*, &c. under the command of the ſeveral *Aumils*, ſuch as NAROO SHUNKER and others; and, as ſoon as he arrived at the river *Chumbul*, he ſent a confidential perſon to *Raja* SURJA MUL, chief of the *Jauts*, propoſing a conference, and that SURJA MUL ſhould enter into alliance with him. SURJA MUL ſent him word in reply, that his negotiations with the *Mahrattas* had always been conducted through the mediation of MULHAR ROW and the SINDEAS, and that if they choſe to interfere on the preſent occaſion, he was ready to wait on the BHOW. The BHOW from neceſſity aſked thoſe chiefs to aſſiſt him in this matter, which they having conſented to, as ſoon as the army of the *Mahrattas* approached to *Agra*, SURJA MUL paid his reſpects to the BHOW; and the converſation turning on the moſt adviſable mode of conducting the war, SURJA MUL ſaid, "You are the maſter of *Hindoſtan*, poſſeſſed of "all things; I am but a *Zemindar*, yet will give my "advice

"advice according to the extent of my comprehen-
"ſion and knowledge. In the firſt place, the families
"of the chiefs and ſoldiers, the large train of bag-
"gage, and the heavy artillery, will be great impedi-
"ments to carrying on the kind of war which you
"have now in hand. Your troops are more light and
"expeditious than thoſe of *Hindoſtan;* but the *Durranies*
"are ſtill more expeditious than you. It is therefore
"adviſable to take the field againſt them quite uincum-
"bered, and to leave the ſuperfluous baggage and fol-
"lowers on the other ſide of the *Chumbul*, under the
"protection of *Janſye* or *Gualiar;* which places are
"under your authority.

"Or, I will put you in poſſeſſion of one of the
"large forts in my country, *Deig* or *Combeir*, or
"*Burtpoor*, in which you may lodge the baggage and
"followers; and I will join you with all my forces.
"In this arrangement, you will have the advantage
"of a free communication with a friendly country
"behind you, and need be under no apprehenſions
"reſpecting ſupplies to your army; and there is
"reaſon to believe, that the enemy will not be able
"to advance ſo far, but will by this plan of opera-
"tions be obliged to diſperſe, without effecting any
"thing."

MULHAR ROW, and the other chiefs, approved of this advice, and obſerved, "that trains of artillery
"were ſuitable to the royal armies, but that the
"*Mahratta* mode of war was predatory; and their
"beſt way was to follow the method to which they
"had been accuſtomed; that *Hindoſtan* was not their
"hereditary poſſeſſion; and, if they could not ſucceed
"in reducing it, it would be no diſgrace to them to
"retreat again. That the advice of SURJA MUL was
"excellent; and that the plan which he propoſed,
"would certainly compel the enemy to retreat, as they

"had no fixed poſſeſſion in the country. That their "object for the preſent, therefore, ſhould be to gain "time till the breaking up of the rains, when the "*Durranies* would certainly return to their own "country."

Notwithſtanding that all the *Mahratta* chiefs were unanimous in recommending this plan, the Bhow, relying on the ſtrength of his army, and his own courage and ability, would not liſten to it, but ſaid, "that "his inferiors had acquired military reputation by "their actions in that country; and it never ſhould "be reproached to him, that he, who was the ſupe-"rior, had gained nothing but the diſgrace of acting "defenſively." And he reproached MULHAR ROW with having outlived his activity and his underſtanding: at the ſame time ſaying, "that SURJA MUL was only a "*Zemindar;* that his advice was ſuitable enough to his "rank and capacity, but not worth the conſideration "of men ſo much his ſuperiors."

Men of wiſdom and experience were ſurprized at this arrogance and obſtinacy in a man who always formerly had ſhown ſo much good ſenſe and circumſpection as the BHOW had done till this expedition; and concluded, that fate had ordained the miſcarriage of their enterpriſe. Every one became diſguſted by his harſh and offenſive ſpeeches; and they ſaid among themſelves, "It is better that this *Brahman* "ſhould once meet with a defeat, or elſe what weight "and conſideration ſhall we be allowed?"

The BHOW poſted a body of troops to prevent SURJA MUL from leaving the camp: this alarmed him very much, but, as all the chiefs were of one opinion, MULHAR ROW and the reſt adviſed him not to be haſty, but to act as circumſtances ſhould direct; and, for the preſent, to remain for the ſatisfaction of the BHOW.

After

After this, the BHOW marched from *Agra* to *Dehly*, and at once laid ſiege to the royal caſtle, where YACOOB ALY KHAN (who was nephew to the *Durrany Vizier*, SHAH VULLI KHAN) commanded, and ſummoned him to ſurrender the caſtle, after the batteries had played ſome days. YACOOB ALY KHAN finding that reſiſtance was vain, by the advice of SHAH VULLI KHAN, capitulated through the other *Mahratta* chiefs' mediation, and delivered the caſtle up to the BHOW, who entered it with BISWAS ROW, and ſeized upon a great part of the royal effects that he found there: eſpecially the ceiling of the great hall of audience, which was of ſilver, and made at an immenſe expenſe, was pulled down, and coined into ſeventeen lacks of rupees. Many other actions of the ſame kind were done; and it was generally reported to be the BHOW's deſign to get rid of ſuch of the principal *Hindoſtany* chiefs as ſtood in his way; and, after the DURRANY SHAH ſhould return to his own country, to place BISWAS ROW upon the throne of *Dehly*. This intelligence was brought to the *Navab* SHUJA-UL-DOWLAH, and it is on his authority that I relate it.

In the mean time the rains ſet in, and the BHOW cantoned his army in *Dehly*, and for twelve coſs round it, reſiding himſelf in the caſtle; while AHMED SHAH DURRANY remained in cantonments near *Anufshair*. NUJEIB-UL-DOWLAH gave him exact information of every thing that paſſed; upon which intelligence the SHAH told him, "that, as SHUJA-UL-DOWLAH was a "chief of great weight and power, and vizier of *Hin-*"*doſtan*, it was of the greateſt importance to ſecure "him to their intereſt, and to perſuade him to join "them; for that, ſhould he be gained by the *Mah-*"*rattas*, the worſt conſequences muſt ariſe from it. "That it was not neceſſary that he ſhould bring a "large army with him: his coming even with a few "would very conſiderably ſtrengthen their cauſe.

"That on a former occaſion, when he (AHMED SHAH) "invaded *Hindoſtan*, SHUJA-UL-DOWLAH's father, "SUFDER JUNG, had oppoſed him, and been the "principal means of his failure. That no doubt "this would make SHUJA-UL-DOWLAH approach "ſive and ſuſpicious of him, and therefore NUJEIB-"UL-DOWLAH muſt endeavour by every means to "get the better of that obſtacle. leſt SHUJA-UL-"DOWLAH ſhould join the oppoſite party. That this "was a negociation too nice and important to be "conducted by *Vakeels*, or by letters, and that there-"fore NUJEIB-UL-DOWLAH muſt go himſelf with a "ſmall eſcort, and in perſon prevail on SHUJA-UL-"DOWLAH to join them."

AHMED SHAH DURRANY, and his vizier, SHAH VULLI KHAN, ſent written treatiſes of alliance, and the *Koran* ſealed with their ſeals, by NUJEIB-UL-DOWLAH, who, taking his leave of the DURRANY SHAH, ſet out with an eſcort of two thouſand horſe, and in three days got to *Mindy Gaut*, on the *Ganges*.

SHUJA-UL-DOWLAH, ſome time before this, had been encamped on his frontier near the *Ganges*, for the protection of his country, and, receiving information of NUJEIB-UL-DOWLAH's ſudden arrival, he found himſelf under the neceſſity of giving him a meeting, and ſhowing him all the honours which hoſpitality and politeneſs demanded. NUJEIB-UL-DOWLAH ſhowed him the treaties propoſed by the DURRANY SHAH, and gave him every aſſurance and encouragement poſſible, both from the DURRANY SHAH and from himſelf; and explained to him alſo the perils of their own ſituation. "For my own part," ſaid he, "I give over every hope of ſafety, when I reflect "that the BHOW is my declared enemy; but it be-"hoves you alſo to take care of yourſelf, and to ſe-"cure an ally in one of the parties: and, as you know "the BHOW bears a mortal hatred to all *Muſſulmans*,

"whenever

"whenever he has the power to ſhow his enmity, neither you nor I, nor any other *Muſſulman*, will eſcape. Though, after all, the deſtiny of God will be fulfilled, yet we ought alſo to exerciſe our own faculties to their utmoſt. From my friendſhip to you, I have come this diſtance to explain things to you, though averſe from all unneceſſary trouble. Now conſider and determine. The *Begum*, your mother, is capable of adviſing us both: conſult her upon the occaſion, as well as the reſt of your family, and determine on what you ſhall think beſt."

After conſidering the matter for two or three days, SHUJA-UL-DOWLAH concluded, that it would be very unſafe and improper to join the *Mahrattas:* and to decline the proffered friendſhip of the other party, would be impolitick, eſpecially after their deputing a man of NUJEIB-UL-DOWLAH's rank to him; and would never be forgiven either by the SHAH, or the *Rohilla* chiefs. Yet the danger appeared very great, whether the victory ſhould fall to the *Mahrattas*, or to the *Durranies*. He at length, however, determined to follow the advice of NUJEIB-UL-DOWLAH, and to join the DURRANY SHAH. He accordingly diſpatched his women to *Lucknow*, appointed *Raja* BENI BEHADER *Naib Subah* during his abſence, and, ſetting out with NUJEIB-UL-DOWLAH, and arriving at the *Durrany* camp near *Anufshair*, was preſented to AHMED SHAH DURRANY, who treated him with the greateſt conſideration and honour, told him that he conſidered him as one of his *own children*; that he waited for his arrival, and now would ſhew him the puniſhment of the *Mahrattas*, with many proofs of his friendſhip. He at the ſame time proclaimed it through his own camp, that no *Durrany* ſhould preſume to commit any violence or irregularity in SHUJA-UL-DOWLAH's camp: that any one who did, ſhould be put to immediate death; adding, that SHUJA-UL-DOWLAH was the ſon of SUFDER

JUNG, the gueſt of AHMED SHAH's family; and that he conſidered him as dear as his own child. The grand vizier SHAH VULLI KHAN, who was a man in the higheſt eſteem and reſpect with all ranks, called SHUJA-UL-DOWLAH his ſon alſo, and treated him with the higheſt diſtinction.

As the common ſoldiers among *Durranies* are ſtubborn and diſobedient, notwithſtanding the SHAH's proclamation, they committed ſome irregularities in SHUJA-UL-DOWLAH's camp: the SHAH, hearing of this, had two hundred of them ſeized upon, and, having had their noſes bored through with arrows, and ſtrings paſſed through the holes, they were led in this condition, like camels, to SHUJA-UL-DOWLAH, to be put to death or pardoned, as he ſhould think proper. He accordingly had them releaſed; and from that time none of the *Durrany* ſoldiers made the leaſt diſturbance in SHUJA-UL-DOWLAH's camp.

Soon after this, though the rains were ſtill at their height, the SHAH marched from *Anufshair*, and cantoned his army at *Shahdera*, on the bank of the *Jumna*, oppoſite to the city of *Dehly*. Many poſts of the *Mahratta* army were within ſight; but the river was too deep and rapid to be paſſed.

The BHOW ſent BOWANY SHUNKER PUNDIT, a native of *Aurungabad*, and a man of good ſenſe and experience, with ſome overtures to SHUJA-UL-DOWLAH; telling him that there was no ground for enmity between the *Mahrattas* and his Excellency's family; on the contrary, they had formerly given great ſupport and aſſiſtance to SUFDER JUNG, SHUJA-UL-DOWLAH's father. Why then did the *Navab* join their enemies? That their not having long ſince deſired him to join them in perſon, was ſolely owing to their unwillingneſs to give him inconvenience. That now it was by

by all means neceſſary for him to join them, or at leaſt to ſeparate himſelf from the other party, and to ſend ſome perſon of character and rank, on his part, to reſide within the camp.

Accordingly the *Navab* ſent RAJA DEBYDUT, a native of *Dehly*, who was in his ſervice; a man of great eloquence, (whoſe father had been the royal treaſurer during the adminiſtration of the *Syeds*; and he himſelf had been one of the houſehold during the reign of MOHAMMED SHAH,) to accompany BOWANY SHUNKER. The *Navab* alſo ſent ROW CASY RAJ, (the writer of this narrative,) who had been in the ſervice of SUFDER JUNG, and much favoured by him. His Excellency told BOWANY SHUNKER that I (CASY RAJ) was alſo a *Decany*, and introduced me to him in his own preſence; where we ſoon recognized our being of the ſame caſt and country. BOWANY SHUNKER wrote the BHOW word of my being employed in this affair; upon which the BHOW cauſed a letter to be written to me in the *Decan* language; but as there was ſome deficiency in the form of addreſs, I did not reply to it. The BHOW inquired of BOWANY SHUNKER why I neglected to anſwer his letter; which being explained, he was very angry with his *Munſhy*.

When *Raja* DEBYDUT got to the BHOW's camp, the negotiation began; but the BHOW being diſſatisfied with this agent, he ſent BOWANY SHUNKER back to tell SHUJA-UL-DOWLAH, that RAJA DEBYDUT was too unguarded a man to be entruſted with ſecrets of ſuch importance: he therefore deſired the *Navab* would ſend a truſty man entirely to be relied on, and ſend word by him preciſely what ſteps were to be purſued.

At the ſame time other overtures came from MULHAR ROW, and *Raja* SURJA MUL, to know what part they

they ſhould act. All theſe propoſals the *Navab* communicated exactly to NUJEIB-UL-DOWLAH, and the grand vizier; and negotiated with the *Mahrattas* by their advice.

NUJEIB-UL-DOWLAH threw every obſtacle that he could in the way of peace: but the grand vizier told SHUJA-UL-DOWLAH, that, if a peace could be brought about through his means, it would be better; that he was very willing to forward it, and would engage to obtain the SHAH's concurrence. In fact, he was at this time on but indifferent terms with NUJEIB-UL-DOWLAH.

At length it was reſolved to ſend the eunuch MOHAMMED YACOOB KHAN with their propoſals to the *Mahrattas*, and to tell them from SHUJA-UL-DOWLAH, that he acknowledged the friendſhip which had always ſubſiſted between them and him; that however it was neither proper nor practicable for him to join them, but that on every proper occaſion he was ready to manifeſt his friendſhip, by giving them the beſt intelligence and advice; and, ſince they aſked his opinion in the preſent inſtance, he would adviſe them to avoid attempting any other mode of carrying on the war, than the predatory and deſultory one, to which they were accuſtomed: or that, if they preferred peace, means ſhould be deviſed for obtaining it.

They at the ſame time wrote to *Raja* SURJA MUL, adviſing him to quit the *Mahrattas*, and return to his own country; which advice coinciding with his own opinion, he promiſed to follow it.

The BHOW, in anſwer to SHUJA-UL-DOWLAH, acknowledged the kindneſs of his advice and conduct, and promiſed to pay attention to what he had ſaid.

That

That as to peace, he had no cauſe of quarrel with the DURRANY SHAH, who might march back to his own country whenever he pleaſed; that all the country on the other ſide of the *Attock* ſhould remain in the poſſeſſion of the SHAH, and all on this ſide of it ſhould belong to the chiefs of *Hindoſtan*, who might divide and ſettle it as they could agree among themſelves. Or, if this ſhould not ſatisfy the SHAH, he ſhould poſſeſs as far as *Labore*. Laſtly, he ſaid, that, if the SHAH inſiſted on ſtill more, he ſhould have as far as *Sirhind*, leaving the remainder to the chiefs of *Hindoſtan*, as was ſaid before. With this anſwer YACOOB KHAN returned.

Two days after this, SURJA MUL, who was encamped at *Bidderpoor*, ſix coſs from *Dehly*, by the advice of MULHAR ROW, and the other diſaffected chiefs, under pretence of changing the ground of his encampment, ſent off all his baggage and camp-followers towards his own country, and, when he received intelligence that they had got ten coſs on their way, he followed them with his diviſions of troops, and had got a great diſtance, before the BHOW heard of his departure. In a day and two nights he marched fifty coſs, and reached the ſtrong holds of his own country.

The BHOW made no account of his defection, only ſaying, that ſuch conduct was to be expected from mere *Zemindars;* that his going was of no importance, but rather to be rejoiced at, ſince he did not quit them at any time when they might have relied on him for material ſervice.

MOHAMMED YACOOB KHAN, returning to camp, reported all the BHOW's overtures; but, as neither party were ſincerely in earneſt, the negotiation went on but ſlowly.

Meantime,

Meantime, the rains drawing near to an end, the BHOW determined to reduce the ſtrong poſt of *Kunjpoora*, which is ſituated on the banks of the *Jumna*, about fifty coſs above *Dehly*, at that time occupied by about 10,000 *Rohillas*, as the poſſeſſion of that place would ſecure his paſſing the river to attack the SHAH. He accordingly marched from *Dehly*, and, arriving at *Kunjpoora*, aſſaulted it with fifteen thouſand choſen men; and, after an obſtinate reſiſtance, made himſelf maſter of the place, taking the governor, DULEIL KHAN, and all the garriſon, priſoners, and delivering up the place to plunder. The DURRANY SHAH had exact intelligence of all this proceeding, and was very deſirous of relieving *Kunjpoora*; but the *Jumna* was yet impaſſible.

Soon after the rains broke up, and the *Duſſura* arrived: the SHAH gave orders, that the day before the *Duſſura*, all the army ſhould be aſſembled for muſter; which being done, he reviewed them himſelf from an eminence in front of the camp.

The *Durrany* army conſiſted of twenty-four *Duſtas*, (or regiments,) each containing twelve hundred horſemen. The principal chiefs in command under the SHAH, were the grand vizier SHAH VULLI KHAN,—JEHAN KHAN,—SHAH PUSSUND KHAN,—NUSSIR KHAN BELOCHE,—BERKHORDAR KHAN, *Vizier* ULLA KHAN *Kizelbaſhi*,—MORAD KHAN, a *Perſian Moghol*.—Beſides theſe principal chiefs, there were many others of inferior rank; and of the twenty-four *Duſtas* above-mentioned, ſix were of the SHAH's ſlaves, called *Koleran*.

There were alſo two thouſand camels, on each of which were mounted two muſketeers, armed with pieces of a very large bore, called *Zumburucks*; forty pieces of cannon, and a great number of *ſhuternals*, or

or ſwivels, mounted on camels: this was the ſtrength of the *Durrany* army.

With the *Navab* SHUJA-UL-DOWLAH there were two thouſand horſe, two thouſand foot, and twenty pieces of cannon of different ſizes:

With NUJEEB-UL-DOWLAH, ſix thouſand horſe, and twenty thouſand *Rohilla* foot, with great numbers of rockets:

With DOONDY KHAN and HAFIZ RAHMUT KHAN, fifteen thouſand *Rohilla* foot, and four thouſand horſe, with ſome pieces of cannon:

And with AHMED KHAN BUNGHAS, one thouſand horſe, one thouſand foot, with ſome pieces of cannon; making all together forty-one thouſand eight hundred horſe, and thirty-eight thouſand foot, with between ſeventy and eighty pieces of cannon.

This I know to have been preciſely the ſtate of the *Muſſulman* army, having made repeated and particular inquiries before I ſet it down, both from the dufter (or office) of muſters, and from thoſe by whom the daily proviſions were diſtributed. But the numbers of irregulars who accompanied theſe troops, were four times that number; and their horſes and arms were very little inferior to thoſe of the regular *Durranies*. In action, it was their cuſtom immediately after the regulars had charged and broken the enemy, to fall upon them ſword in hand, and complete the rout. All the *Durranies* were men of great bodily ſtrength, and their horſes of the *Turki* breed; naturally vey hardy, and rendered ſtill more ſo by continual exerciſe.

AHMED

AHMED SHAH DURRANY iſſued orders to his army to be ready to march two days after the muſter.

On the other ſide, the BHOW, having reduced *Kunjpoora*, retired to *Dehly*, and ordered a muſter of his army; when the ſtrength of it appeared to be as follows:

Under IBRAHIM KHAN GARDEE, two thouſand horſe, and nine thouſand ſepoys, with firelocks, diſciplined after the *European* manner; together with forty pieces of cannon.

The *Khaſs Pāgāh*, or houſehold troops,	6,000 horſe.
MULHAR ROW and HULKER,	5,000 horſe.
JUNKOOJEE SINDIA,	10,000 horſe.
AMAJEE GUICKWAR,	3,000 horſe.
JESWONT ROW, POWAR,	2,000 horſe.
SHUMSHERE BEHADER,	3,000 horſe.
BELAJEE JADOON,	3,000 horſe.
RAJAH BETUL SHUDEO,	3,000 horſe.
BULMONT ROW, brother-in-law to the BHOW, and his great adviſer in every thing,	7,000 horſe.
BISWAS ROW's own Pāgāh,	5,000 horſe.
ANTAJEE MANKESER,	2,000 horſe.

There were ſeveral other ſmaller bodies, which cannot now be recollected: the whole army amounted to fifty-five thouſand horſe, and fifteen thouſand foot, including IBRAHIM KHAN's ſepoys.

There were alſo two hundred pieces of cannon, and rockets and *ſhuternals* without number.

Beſides

Beſides theſe, the *Pindary* chiefs, CHURGORY and HOOL SEWAR, had fifteen thouſand *Pindaries* under their authority; and there were two or three thouſand horſe with the *Rhatore* and *Cutchwa* vakeels. Theſe, with five or ſix thouſand horſe more, were left to guard *Dehly*, under command of BOWANY SHUNKER.

Two days after the *Duſſara*, which was the 17th of *October*, 1760, AHMED SHAH DURRANY marched from his camp, ordering his baggage to follow the army; and marching all night, encamped next day at the ford of *Baugput*, eighteen coſs above *Dehly*. He ſearched in vain for the ford, the river being ſtill very high, and ſeveral horſemen attempting to paſs, were drowned. The SHAH having faſted and performed religious ceremonies for two days, on the third a ford was diſcovered, but it was very narrow, and on each ſide the water was ſo deep, as to drown whoever went the leaſt out of the proper track.

The troops began to paſs the ford on the 23d of *October*, and the SHAH himſelf paſſed as ſoon as half of his army was on the other ſide. The whole army was completely croſſed in two days; but from their numbers, and the great expedition uſed, many people loſt their lives.

As ſoon as the army had croſſed, the SHAH marched towards the enemy, who alſo moved to meet him; and on the 26th of *October*, in the afternoon, the *Herawil* (or advanced guard) of the two armies met each other near *Sumalkeh Seray*, and an action enſued, in which the *Mahrattas* had the diſadvantage, and retreated at ſun-ſet, with the loſs of near two thouſand men, while not more than one thouſand were killed and wounded on the part of AHMED SHAH. The SHAH's army returned to their camp.

The

The next day AHMED SHAH moved forward again, and ſo on for ſeveral days ſucceſſively, conſtantly ſkirmiſhing, but ſtill gaining ground on the *Mahrattas*, till they came to *Paniput*, where the BHOW determined to fix his camp, which he accordingly did, and incloſed that, as well as the town of *Paniput*, with a trench ſixty feet wide and twelve deep, with a good rampart, on which he mounted his cannon. The SHAH encamped about four coſs from the *Mahratta* lines: and as he had always, during his march, ſurrounded his camp at night with felled trees, ſo in this camp, which was to remain fixed for ſome time, the abattis was made ſomething ſtronger, and the chiefs encamped in the followidg order:

The SHAH in the centre;
On his left, SHUJA-UL-DOWLAH;
On his left, NUJEIB-UL-DOWLAH;
On the right of the SHAH, HAFIZ RAHMUT KHAN;
On his right, DOONDY KHAN;
On his right, AHMED KHAN BUNGUS.

The ſpace occupied by the whole front was near three coſs and a half.

The BHOW had before given orders to GOBIND PUNDIT, who had the command and collections of *Korah*, *Kurrah*, *Etowa*, *Shekoabad*, and the reſt of the *Doab*, as well as of *Kalpee*, and other diſtricts acroſs the *Jumna*, as far as *Saghur*, to collect all the forces he poſſibly could, and to cut off all communication for proviſions from the rear of the SHAH's army. GOBIND PUNDIT having got together ten or twelve thouſand horſe, advanced as far as *Mirhet*, in the rear of the SHAH, and ſo effectually cut off all ſupplies, that the SHAH's army was in the greateſt diſtreſs for proviſions, coarſe flour ſelling for two rupees per ſeer, and the troops conſequently very much diſſatisfied.

diſſatisfied. The SHAH, therefore, detached ATTAI KHAN, nephew to the grand vizier, with a *Duſta*, conſiſting of two thouſand choſen horſe, and ordered him to march day and night, till he ſhould come up with GOBIND PUNDIT, and having cut off his head, to bring it to the preſence. He ſet out accordingly, being joined by eight or ten thouſand of the irregulars, and having marched about forty coſs during the night, at day break they fell like lightning upon the camp of GOBIND PUNDIT, where, having no intelligence of the *Durranies'* approach, they were ſeized with terror and amazement, and fled on all ſides. GOBIND PUNDIT himſelf attempted to eſcape upon a *Turki* horſe; but being old, and not a very expert horſeman, he was thrown off in the purſuit; and the *Durranies* coming up, cut off his head, and carried it to camp, where it was recognized for the head of GOBIND PUNDIT.

After plundering the enemy's camp, and driving away their ſcattered troops on all ſides, ATTAI KHAN returned to the SHAH's camp, the fourth day from that on which he was detached, and preſented his Majeſty with the head of GOBIND PUNDIT. The SHAH was highly pleaſed with this effectual performance of his orders, and beſtowed a very honorable *Khalat* on ATTAI KHAN. After this action, the *Durrany* army was conſtantly ſupplied with proviſions.

The BHOW was much affected with this news, eſpecially as it was accompanied with other events little favourable to his cauſe: but as he was a man of dignity and reſolution, he never betrayed any deſpondency, but made light of all the adverſe circumſtances which occurred.

Soon after the defeat of GOBIND PUNDIT, the BHOW ſent two thouſand horſe to *Dehly*, to receive ſome treaſure from NAROO SHUNKER, for the uſe of the army.

my. Theſe troops were inſtructed to march privately, by night, and by unfrequented roads, and each man to have a bag of two thouſand rupees given him to carry, as far as the ſum they ſhould receive would go. They executed their orders completely, as far as to the laſt march, on their return to the camp; but, unluckily for them, the night being dark, they miſtook their road, and went ſtraight to the *Durrany* camp inſtead of their own. On coming to the outpoſts, thinking them thoſe of their own camp, they began to call out in the *Mahratta* language, which immediately diſcovering them to the *Durranies*, they ſurrounded the *Mahrattas*, cut them to pieces, and plundered the treaſures.

From the day of their arrival in their preſent camp, AHMED SHAH DURRANY cauſed a ſmall red tent to be pitched for him, a coſs in front of his camp, and he came to it every morning before ſun-riſe; at which time, after performing his morning-prayer, he mounted his horſe, and viſited every poſt of the army, accompanied by his ſon TIMOUR SHAH, and forty or fifty horſemen. He alſo reconnoitred the camp of the enemy, and, in a word, ſaw every thing with his own eyes, riding uſually forty or fifty coſs every day. After noon he returned to the ſmall tent, and ſometimes dined there, ſometimes at his own tents in the lines; and this was his daily practice.

At night there was a body of five thouſand horſe advanced as near as conveniently might be, towards the enemy's camp, where they remained all night under arms: other bodies went the rounds of the whole encampment; and AHMED SHAH uſed to ſay to the *Hindoſtany* chiefs, "Do you ſleep, I will take care that no "harm befalls you:" and to ſay the truth, his orders were obeyed like deſtiny, no man daring to heſitate or delay one moment in executing them.

Every day the troops and cannon on both ſides were drawn out, and a diſtant cannonade with many ſkirmiſhes of horſe took place: towards the evening both parties drew off to their camps. This continued for near three months; during this time there were three very ſevere, though partial actions.

The firſt was on the 29th *November*, 1760, when a body of *Mahrattas*, about fifteen thouſand ſtrong, having fallen upon the grand vizier's poſt on the left of the line, preſſed him very hard; till a reinforcement coming to his aſſiſtance, the action became very obſtinate: the *Mahrattas*, however, gave way about ſun-ſet, and were purſued to their own camp with great ſlaughter. Near four thouſand men were killed on the two ſides in this action.

The ſecond action was on the 23d of *December*, 1760, when NUJEIB-UL-DOWLAH having advanced pretty forward with his diviſion, he was attacked with ſo much vigour by BULMONT ROW, that his troops gave way, and only fifty horſemen remained with him; with which ſmall number, however, he kept his ground, till a reinforcement came to his aſſiſtance; the action was then renewed with great fury, and above three thouſand of NUJEIB-UL-DOWLAH's men were killed or wounded. Among the killed was KHALIL-UL-RAHMAN, uncle to NUJEIB-UL-DOWLAH. In the laſt charge, which was at near nine o'clock at night, BULMONT ROW was killed by a muſket-ball; upon which both parties retired to their own camps.

The third action was much in the ſame way; and thus every day were the two armies employed, from morning to nine or ten at night, till at length the *Hindoſtany* chiefs were out of all patience, and intreated the SHAH to put an end to their fatigues, by coming at once to a deciſive action; but his conſtant anſwer

anſwer was, "This is a matter of war, with which you "are not acquainted. In other affairs do as you pleaſe, "but leave this to me. Military operations muſt not "be precipitated. You ſhall ſee how I will manage this "affair; and at a proper opportunity will bring it to a "ſucceſsful concluſion."

As the *Darrany* army was vigilant both by day and night, to prevent the approach of any convoys, there began to be a great ſcarcity of proviſions and forage in the *Mahratta* camp.

One night, when about twenty thouſand of their camp-followers had gone out of their lines, to gather wood in a jungle at ſome diſtance, they happened to fall in with a body of five thouſand horſe, under the command of SHAH PUSSUND KHAN, who had the advanced guard that night, and who ſurrounded them on all ſides, put the whole to the ſword, no perſon coming to their aſſiſtance from the *Mahratta* camp. In the morning, when the affair was reported to the SHAH, he went out with moſt of his chiefs to the ſcene of the ſlaughter, where dead bodies were piled up into a perfect mountain!—ſo great had been the deſtruction of thoſe unhappy people.

The grief and terror which this event ſtruck into the *Mahrattas*, is not to be deſcribed; and even the BHOW himſelf began to give way to fear and deſpondence.

There was a news-writer of the BHOW's, called GONNIESH PUNDIT, who remained in the camp of the *Navab* SHUJA-UL-DOWLAH; but not being of ſufficient importance to obtain acceſs to the *Navab*, any buſineſs that he had with the *Durbar*, he tranſacted through my means. Through this channel the BHOW often wrote letters to me, with his own hand, deſir-

ing that I would urge the *Navab* to mediate a peace for him, in conjunction with the Grand *Vizier*; that he was ready to ſubmit to any conditions, if he could but preſerve himſelf and his army, and would by every means manifeſt his gratitude to the mediators. He alſo ſent a handful of ſaffron (as is a cuſtom with theſe people) and a written engagement (to which he had ſworn) to abide by this promiſe; together with a turban ſet with rich jewels, as an exchange for one to be received from the *Navab*, who alſo returned proper preſents, and promiſed to aſſiſt him.

The *Navab* often ſent me to the Vizier upon this buſineſs. He was alſo very well diſpoſed to liſten to the BHOW's propoſals, and ſpoke to the SHAH about it. The SHAH ſaid, "that he had nothing to do in the mat-"ter, that he came thither at the ſolicitation of his "countrymen the *Robillas*, and other *Muſſulmans*, to "relieve them from their fear of the *Mahratta* yoke; "that he claimed the entire conduct of the war, but "left the *Hindoſtany* chiefs to carry on their negotia-"tions as they pleaſed themſelves."

All the other chiefs, HAFIZ RAHMUT KHAN, DOONDY KHAN, and AHMED KHAN BUNGUSH, were alſo ſatisfied to make peace with the BHOW; but every one ſtipulated that NUJEIB-UL-DOWLAH muſt alſo be ſatisfied to do ſo, otherwiſe they could not conſent. Accordingly the *Navab* SHUJA-UL-DOWLAH ſent me to talk over the matter with NUJEIB-UL-DOWLAH, and to obtain his conſent. I therefore waited upon him, and, in a long private conference, I explained every thing that had paſſed, and urged every argument to perſuade him to come into the views of the other chiefs; to which he replied in nearly the following words:—"SHUJA-"UL-DOWLAH is the ſon of a man whom I look up "to as my ſuperior; and I conſider him alſo in the "ſame light; but, at the ſame time, he is young

" and unacquainted with the world: he does not ſee to " the bottom of things. This buſineſs is a deception: " when an enemy is weak and diſtreſſed, there is no " conceſſion that he will not make, and, in the way of " negotiation, will ſwear to any thing; but oaths are " not chains, they are only words. After reducing an " enemy to this extremity, if you let him eſcape, do " you think he will not ſeize the firſt opportunity to " recover his loſt honour and power? At preſent we " may be ſaid to have the whole *Decan* at our mercy; " when can we hope for another juncture ſo favour- " able? By one effort we get this thorn out of our ſides " for ever.—Let the *Navab* have a little patience; I " will wait upon him myſelf, and conſult what is beſt " to be done."

After this anſwer, I left NUJEIB-UL-DOWLAH, and returned to my maſter, to whom I repeated all that had paſſed, aſſuring him that NUJEIB-UL-DOWLAH would never be brought to agree to any terms of pacification.

As ſoon as I had left NUJEIB-UL-DOWLAH, though it was the middle of the night, he went immediately to the SHAH, and informed him of what had paſſed. " All the chiefs (ſaid he) are inclined to make peace " with the *Mahrattas*, but I think it by no means ad- " viſeable. The *Mahrattas* are the thorn of *Hindo-* " *ſtan;* if they were out of the way, this empire might " be your Majeſty's whenever you ſhould pleaſe. Do " as ſeems fit to yourſelf. For my own part, I am a " ſoldier of fortune, and can make terms with whatever " party may prevail."

The SHAH replied, " You ſay truly: I approve of " your counſel, and will not liſten to any thing in op- " poſition to it. SHUJA-UL-DOWLAH is young and " inexperienced, and the *Mahrattas* are a crafty race,

" on

"on whoſe pretended penitence no reliance is to be "placed. I from the beginning made you the ma- "nager of this affair; act as ſeems beſt to yourſelf: in "my ſituation I muſt hear every one, but I will not "do any thing againſt your advice."

Next day NUJEIB-UL-DOWLAH came to SHUJA-UL-DOWLAH's tent, where they conſulted till late at night, but without coming to any concluſion.

By this time the diſtreſſes in the BHOW's camp were ſo great, that the troops plundered the town of *Paniput* for grain; but ſuch a ſcanty ſupply gave no relief to the wants of ſuch multitudes. At length the chiefs and ſoldiers, in a body, ſurrounded the BHOW's tent, and ſaid to him, "It is now two days that we have not "had any thing to eat; do not let us periſh in this "miſery; let us make one ſpirited effort againſt the "enemy, and whatever is our deſtiny, that will hap- "pen." The BHOW replied, that he was of the ſame mind, and was ready to abide by whatever they ſhould reſolve upon. At length it was determined to march out of the lines an hour before day-break, and, placing the artillery in front, to proceed to the attack of the enemy. They all ſwore to fight to the laſt extremity; and each perſon took a *betel*-leaf in the preſence of his fellows, in confirmation of this engagement, as is the cuſtom among the *Hindoos*.

In this laſt extremity, the BHOW wrote me a ſhort note with his own hand, which he ſent by one of his moſt confidential ſervants. The words of the note were theſe:—

"The cup is now full to the brim, and cannot hold "another drop. If any thing can be done, do it, or

"elſe anſwer me plainly at once: hereafter there "will be no time for writing or ſpeaking."

This note arrived about three in the morning, at which time I was with the *Navab*. As ſoon as I had read it, I informed his Excellency of its contents, and called in the man who brought it; who told the *Navab* all that had happened in the *Mahratta* camp. While he was doing this, the *Navab's* harcarrahs brought word, that the *Mahrattas* were coming out of their lines, the artillery in front, and the troops following cloſe behind.

Immediately on hearing this, his Excellency went to the SHAH'S tent, and deſired the eunuchs to wake his Majeſty that moment, as he had ſome urgent buſineſs with him.

The SHAH came out directly, and inquired what news: the *Navab* replied, that there was no time for explanation, but deſired his Majeſty to mount his horſe, and order the army to get under arms. The SHAH accordingly mounted one of his horſes, which were always ready ſaddled at the tent-door, and, in the dreſs he then had on, rode half a coſs in front of his camp, ordering the troops under arms as he went along.

He enquired of the *Navab* from whom he had his intelligence; and, he mentioning my name, the SHAH immediately diſpatched one on a poſt-camel to bring me. After I had made my obeiſance, he aſked me the particulars of the news. I replied, that the *Mahrattas* had quitted their lines, and would attack his army as ſoon as it ſhould be light. Juſt at this time ſome *Durrany* horſemen paſſed by, with their horſes loaded with plunder, which they ſaid they had taken in the *Mahratta*

ratta camp; and added, that the *Mahrattas* were running away. The SHAH looked at me, and aſked me what I ſaid to that? I replied, that a very ſhort time would prove the truth or falſehood of my report. While I was ſpeaking, the *Mahrattas*, having advanced about a coſs and a half from their lines, and got their cannon drawn up in a line, all at once gave a general diſcharge of them.

Upon hearing this, the SHAH, who was ſitting upon his horſe, ſmoking a *Perſian Kallian*, gave it to his ſervant, and, with great calmneſs, ſaid to the *Navab*, "Your ſervant's news is very true, I ſee." He immediately ſent for the Grand *Vizier* and SHAH PUSSUND KHAN, who came accordingly: he ordered SHAH PUSSUND KHAN to take poſt, with his diviſion, on the left of NUJEIB-UL-DOWLAH, and conſequently of the whole line; the Grand *Vizier* to take poſt with his diviſion in the centre of the line; and BERKHORDAR KHAN, with ſome other chiefs, with their troops, on the right of HAFIZ RAHMUT KHAN; and AHMED KHAN BUNGUSH, conſequently of the whole line. When this was done, he ordered the trumpets and other inſtruments to ſound to battle.

By this time objects began to be diſcernible; and we could perceive the colours of the *Mahratta* line advancing ſlowly and regularly, with their artillery in front. The SHAH rode along the front of the line, and examined the order of all the diviſions. He then took poſt, where his little tent was pitched, in front of his camp, but in the rear of his preſent line of battle, and gave orders for the attack to begin.

The *Mahratta* army faced toward the eaſtward, and their order was as follows, reckoning from the left flank of their line:

IBRAHIM

Ibrahim Khan Gardee,

Amajee Guickwar,

Shu Deo Pateil,

The Bhow, with Biswas Row and the houſehold troops,

Jeswont Row Powar,

Shumshere Behader,

Mulhar Row,

Junkoojee Sindia, &c.

} Front.

The whole artillery, *ſhuternals*, &c. were drawn up in front of the line.

The *Muſſulman* army faced toward the weſtward, and was drawn up as follows, reckoning alſo from the left flank of their line:

Shah Pussund Khan,

Nujeib-ul-Dowlah,

Shuja-ul-Dowlah,

The Grand *Vizier* Shaw vulli Khan,

Ahmed Khan Bungush,

Hafiz Rahmut Khan,

Doondy Khan,

Amir Beg Khan, and other *Perſian Mogbols*,

Berkhordar Khan,

} Front.

All the artillery and rockets were in front of the line. Behind them were the camels, mounted by the muſketeers carrying *Zumburucks*, ſupported by a body of *Perſian* muſketeers.

The

The two armies facing each other rather obliquely, the diviſions of BERKHORDAR KHAN, AMIR BEG, and DOONDY KHAN, were very near to that of IBRAHIM KHAN GARDEE. The plan of the battle here annexed will explain this more clearly than any deſcription in writing can do.

On the 7th of *January*, 1761, ſoon after ſun-riſe, the cannon, muſketry, and rockets, began to play without intermiſſion, yet our army ſuffered but little by them; for the armies continuing to advance towards each other, the *Mahratta* guns being very large and heavy, and their level not eaſily altered, their ſhot ſoon began to paſs over our troops, and fell a mile in the rear. On our ſide, the cannon fired but little, except from the Grand *Vizier's* diviſion.

As the armies were advancing towards each other, IBRAHIM KHAN GARDEE rode up to the BHOW, and, after ſaluting him, he ſaid, "You have long been "diſpleaſed with me, for inſiſting on the regular "monthly pay for my people; this month your trea-"ſure was plundered, and we have not received any "pay at all; but never mind that; this day I will "convince you that we have not been paid ſo long "without meriting it."—He immediately ſpurred his horſe, and returning to his diviſion, he ordered the ſtandards to be advanced, and taking a colour in his own hand, he directed the cannon and muſketry of his diviſion to ceaſe firing; then leaving two battalions oppoſed to BERKHORDAR KHAN and AMIR KHAN's diviſion, to prevent their taking him in flank, he advanced with ſeven battalions to attack DOONDY KHAN and RAFIZ RAHMUT KHAN's diviſion with fixed bayonets. The *Robillas* received the charge with great reſolution; and the action was ſo cloſe, that they fought hand to hand. Near eight thouſand *Robillas* were killed or wounded, and the attack

tack became ſo hard upon them, that but few of the people remained with their chiefs; not above five hundred, or at moſt a thouſand, with each, after the violence of the firſt charge.

HAFIZ RAHMUT KHAN being indiſpoſed, was in his *palankin*, and ſeeing the deſperate ſtate of affairs, he ordered his people to carry him to DOONDY KHAN, that he might expire in his preſence: while on the other hand, DOONDY KHAN was giving orders to ſearch for HAFIZ RAHMUT KHAN; for ſo great was the confuſion, that no one knew where another was. The two battalions left to oppoſe the SHAH's flank diviſions, as mentioned above, exerted themſelves very much, and repulſed the *Durrânies* as often as they attempted to advance. In this action, which laſted three hours, ſix of IBRAHIM KHAN's battalions were almoſt entirely ruined, and he himſelf wounded in ſeveral places, with ſpears, and with a muſket-ball. AMAJEE GUICKWAR, whoſe diviſion ſupported IBRAHIM KHAN, behaved very well, and was himſelf wounded in ſeveral places.

In the centre of the line, the BHOW, with BISWAS ROW, and the houſehold troops, charged the diviſion of the Grand *Vizier*. The *Mahrattas* broke through a line of ten thouſand horſe, ſeven thouſand *Perſian* muſketeers, and one thouſand camels with *Zumburucks* upon them, killing and wounding about three thouſand of them. Among the killed was ATTAI KHAN, the Grand *Vizier's* nephew, who had gained ſo much honour by the defeat of GOBIND PUNDIT. The diviſion gave ground a little, but the Grand *Vizier* himſelf ſtood firm, with three or four hundred horſe, and fifty *Zumburuck* camels: he himſelf, in complete armour, diſmounted, to fight on foot.

The *Navab* SHUJA-UL-DOWLAH, whoſe diviſion was next, could not ſee what was going on, on account

count of the duſt; but finding the ſound of men and horſes in that quarter ſuddenly diminiſh, he ſent me to examine into the cauſe. I found the Grand *Vizier* in an agony of rage and deſpair, reproaching his men for quitting him. "Our country is far off, my "friends," ſaid he, "whither do you fly?" But no one regarded his orders or exhortations. Seeing me, he ſaid, "Ride to my ſon SHUJA-UL-DOWLAH, and "tell him, that if he does not ſupport me immedi-"ately, I muſt periſh." I returned with this meſ-ſage to the *Navab*, who ſaid that the enemy being ſo near, and likely to charge his diviſion, the worſt conſequences might follow to the whole army if he made any movement at that time, which might enable the enemy to paſs through the line.

The *Navab's* diviſion conſiſted of only two thouſand horſe, one thouſand muſketeers, with twenty pieces of cannon, and ſome ſwivels: but they ſtood in cloſe order, and ſhowed ſo good a countenance, that the enemy made no attempt upon it. Once or twice they advanced pretty near, and ſeemed as if they would charge us; but they did not.

On the left of the *Navab's* diviſion was that of NUJEIB-UL-DOWLAH, who had about eight thouſand *Rohilla* infantry with him, and near ſix thouſand horſe. They advanced ſlowly under cover of a kind of breaſt-works of ſand, which were thrown up by a great number of *Bildars*, who were with them, and who, having finiſhed one, advanced the diſtance of half a muſket-ſhot in front of that, under cover of their own people, and threw up another; to which the troops then advanced, while a third was thrown up in the ſame manner. They had got on above a coſs in this method, and were within a long muſket-ſhot of the enemy, NUJEIB-UL-DOWLAH ſaying, "That it behoved him to exert "himſelf, as he was the perſon moſt deeply intereſt-"ed

"ed in the event of that day, the reſt being only as "viſitors:" and, to ſay the truth, he was a man of ſurpriſing activity and ability.

He was oppoſed by JUNKOOJEE *Sindea*, and between them there was a mortal enmity. As the *Rohillas* had a great number of rockets with them, they fired volleys of two thouſand at a time, which not only terrified the horſes by their dreadful noiſe, but did ſo much execution alſo, that the enemy could not advance to charge them. Beſides which, the diviſion of SHAH PUSSUND KHAN was on the right flank of NUJEIB-UL-DOWLAH; and that *Durrany* chief, being a brave and experienced officer, advanced in ſuch good order, that the *Mahrattas* could make no impreſſion on it.

The action continued in nearly this ſtate from morning till noon; and though we ſuffered leaſt in point of killed and wounded, yet, upon the whole, the *Mahrattas* ſeemed to have the advantage.

About noon, the SHAH received advice that the *Rohillas* and the Grand *Vizier's* diviſions had the worſt of the engagement; upon which he ſent for the *Neſuckchees*, (a corps of horſe, with particular arms and dreſs, who are always employed in carrying and executing the SHAH's immediate commands,) and two thouſand of them being aſſembled, he ſent five hundred of them to his own camp, to drive out by force all armed people whom they ſhould find there, that they might aſſiſt in the action; and the remaining one thouſand five hundred, he ordered to meet the fugitives from the battle, and to kill every man who ſhould refuſe to return to the charge. This order they executed ſo effectually, that, after killing a few, they compelled ſeven or eight thouſand men to return to the field. Some were alſo found in the camp, and ſome the SHAH ſent from the reſerve which was with

with him. Of theſe, he ſent four thouſand to cover the right flank; and about ten thouſand were ſent to the ſupport of the Grand *Vizier*, with orders to charge the enemy ſword in hand, in cloſe order, and at full gallop. At the ſame time he gave directions to SHAH PUSSUND KHAN, and NUJEIB-UL-DOWLAH, that, as often as the Grand *Vizier* ſhould charge the enemy, thoſe two chiefs ſhould at the ſame time attack them in flank.

About one o'clock theſe troops joined the Grand *Vizier*, who immediately mounted his horſe, and charged the body of the *Mahratta* army, where the BHOW commanded in perſon: SHAH PUSSUND KHAN, and NUJEIB-UL-DOWLAH, took them in flank at the ſame time, which produced a terrible effect.

This cloſe and violent attack laſted for near an hour, during which time they fought on both ſides with ſpears, ſwords, battle-axes, and even daggers. Between two and three o'clock, BISWAS ROW was wounded, and diſmounted from his horſe; which being reported to the BHOW, he ordered them to take him up, and place him upon his elephant. The BHOW himſelf continued the action near half an hour longer on horſeback, at the head of his men; when all at once, as if by enchantment, the whole *Mahratta* army turned their backs, and fled at full ſpeed, leaving the field of battle covered with heaps of dead. The inſtant they gave way, the victors purſued them with the utmoſt fury; and, as they gave no quarter, the ſlaughter is ſcarcely to be conceived, the purſuit continuing for ten or twelve coſs in every direction in which they fled.

Of every deſcription of people, men, women, and children, there were ſaid to be five hundred thouſand ſouls in the *Mahratta* camp, of whom the greateſt part

part were killed or taken priſoners: and of thoſe who eſcaped from the field of battle, and the purſuit, many were deſtroyed by the *Zemindars* of the country. ANTAJEE MANKEESER, a chief of rank, was cut off by the *Zemindars* of *Ferocknagur*.

The plunder found in the *Mahratta* camp was prodigiouſly great: you might ſee one of our horſemen carrying off eight or ten camels loaded with valuable effects: horſes were driven away in flocks like ſheep: and great numbers of elephants were alſo taken.

Near forty thouſand priſoners were taken alive; of which ſix or ſeven thouſand took ſhelter in the camp of SHUJA-UL-DOWLAH, who poſted his own people to protect them from the cruelty of the *Durranies*: but the unhappy priſoners who fell in the hands of the latter, were moſt of them murdered in cold blood, the *Durranies* ſaying in jeſt, that, when they left their own country, their mothers, ſiſters, and wives, deſired that, whenever they ſhould defeat the unbelievers, they would kill a few of them on their account, that they alſo might poſſeſs a *merit in the ſight of* GOD. In this manner thouſands were deſtroyed, ſo that in the *Durrany* camp (with an exception of the SHAH, and his principal officers) every tent had heads piled up before the door of it.

As ſoon as the battle was over, all the chief officers preſented their *Nezzurs* of congratulation to the SHAH; and his majeſty, having taken a ſlight view of the field of battle, returned to his tent, as all the other commanders did to theirs, leaving the inferior officers, and private ſoldiers, to continue the plunder and purſuit at their own diſcretion.

Towards

Towards morning, ſome of BERKHORDAR KHAN's *Durranies* having found the body of BISWAS ROW, on his elephant, after taking the elephant and jewels, brought the body to SHUJA-UL-DOWLAH, who gave them two thouſand rupees for it, and ordered that it ſhould be taken care of. IBRAHIM KHAN GARDEE, though ſeverely wounded, had been taken alive by SHUJA KOULY KHAN, one of SHUJA-UL-DOWLAH's own people; which being reported to his Excellency, he ordered him to be carefully concealed, and his wounds to be dreſſed.

The SHAH next day ordered SHUJA-UL-DOWLAH to ſend the body of BISWAS ROW for him to look at; which he accordingly did. The whole camp, great and ſmall, were aſſembled round the SHAH's tent to ſee it; and every one was in admiration of the beauty of its appearance: it was not diſfigured by death, but looked rather like a perſon who ſleeps: he had one wound with a ſword on the back of his neck, and a ſlight one with an arrow over his left eye, but there was no blood diſcoverable on any part of his remaining clothes. Upon ſight of this body, many of the *Durranies* aſſembled in a tumultuous manner, ſaying, "This is the body of the king of the unbeliev-"ers; we will have it dried and ſtuffed, to carry back "to *Kabul*." Accordingly, it was carried to the quarter of BERKHORDAR KHAN, and depoſited near the tent of MOODY LOL, a *Kettery* by caſt, who was his *Dewan*.

As ſoon as SHUJA-UL-DOWLAH heard of this, he waited upon the SHAH, and joining with the Grand *Vizier*, repreſented to his majeſty, "That enmity "ſhould be limited to the life of our enemy; and it "is always the cuſtom of *Hindoſtan*, that after a vic-"tory, the bodies of the chiefs, of whatever race or "tribe, are given up, that they may receive their "proper

"proper obſequies, according to the rules of their "particular religion: ſuch conduct, they ſaid, does "honour to the victors, but an oppoſite one diſgraces "them. Your majeſty is only here for a time; but "SHUJA-UL-DOWLAH, and the other *Hindoſtany* chiefs, "are the fixed reſidents of this country, and may "have future tranſactions with the *Mahrattas*, when "their conduct on the preſent occaſion will be remem-"bered; therefore let the body be given up to them, "that they may act as is cuſtomary here."

This matter remained in agitation for near two days, NUJEIB-UL-DOWLAH, and, indeed, all the *Hindoſtany* chiefs, joining in the ſame requeſt. I was alſo ſent on this account, accompanied by MEIG RAJ, the *Vakeel* of NUJEIB-UL-DOWLAH, to the tents of BERKHORDAR KHAN and MOOTY LOL. A ſecond time I went alone, when MOOTY LOL aſked me if I came on that buſineſs only, or would undertake any thing further. I ſaid, "For any thing that he choſe to "communicate." Accordingly, he carried me privately into two inner tents; in one I found *Raja* BABOO PUNDIT, the BHOW's *Vakeel*, who was wounded, with whom I converſed for ſome time; after which I went into the other tent, where ROW JUNKOOJEE *Sindia* was ſitting; he was wounded with a ball, and with a ſpear, in the arm, which he wore in a ſling, and was a youth about twenty years of age. Upon ſeeing me, he hung down his head; on obſerving which, I ſaid to him, "Why do you do ſo, Sir? "Whatever could be expected from human valour "and exertion, you have done; and the deeds of that "day will live for ever in the memory of mankind." Upon this, lifting up his head, he ſaid, "True, no "one can contend with deſtiny. I wiſh I had died "in the field of battle; but it was my fate to be "brought hither. Theſe people now require ranſom "from me, nor would it be difficult for me to pay

"what they demand, but it is impoſſible for me to "get it here at this time. You were a friend of my "father's, and there was always friendſhip between "my family and the *Navab's*, and my father did them "conſiderable ſervices; if his Excellency will pay "the money required for my releaſe, it is an obliga-"tion that I ſhall never forget." I aſſured him that the *Navab* would not be backward, and deſired to know how much was required. MOOTY LOL ſaid, ſeven lacks of rupees was the ſum mentioned, but that it might probably be ſettled for leſs. I immediately returned to the *Navab*, whom I found ſitting with NUJEIB-UL-DOWLAH: I told him all that had paſſed reſpecting the buſineſs he ſent me upon; but as I well knew the enmity which NUJEIB-UL-DOWLAH bore to the family and perſon of JUNKOOJEE, and thought that, from his good intelligence, he might have ſome intimation that JUNKOOJEE was taken alive, I thought it was beſt to avoid ſaying any thing about him to the *Navab* at that time, and went away to another part of the tent: but NUJEIB-UL-DOWLAH, who had obſerved me, ſaid to the *Navab*, "From the countenance of "CASI RAJA, I perceive that he has ſomething elſe "to ſay which my preſence prevents." SHUJA-UL-DOWLAH replied, that there were no ſecrets between them two; and immediately calling me, made me ſwear by the *Ganges*, to ſpeak all that I ſhould have done if NUJEIB-UL-DOWLAH had not been there; which being thus compelled to do, I did. NUJEIB-UL-DOWLAH, who was maſter of the moſt profound diſſimulation, ſaid, that it was highly proper, and becoming great men, to relieve their enemies under ſuch circumſtances; he therefore begged that SHUJA-UL-DOWLAH would ſettle the ranſom of JUNKOOJEE, and that he himſelf would pay half of it. This was his profeſſion; and ſoon after taking leave, he went to the Grand *Vizier*, and informed him of all the particulars.

As,

As, on one hand, NUJEIB-UL-DOWLAH wiſhed to exterminate the family of *Sindea*, the Grand *Vizier* alſo was an enemy to BERKHORDAR KHAN, whom he hoped to injure by diſcovering this ſecret negociation: they therefore went immediately together to the SHAH, and laid the affair before him. His Majeſty ſent for BERKHORDAR KHAN, and queſtioned him about having concealed JUNKOOJEE; but he poſitively denied any knowledge of it. The Grand *Vizier* then ſent for me to prove the fact; but even after that, BERKHORDAR KHAN perſiſted to deny it. Upon which, the SHAH ordered his *Neſuckchees* to ſearch the tents of that chief. Thus driven to extremity, BERKHORDAR KHAN immediately diſpatched orders to his people to put both the priſoners to death, and bury them privately, before thoſe ſent by the SHAH ſhould arrive to look for them, which was done accordingly, and thus thoſe unhappy people loſt their lives.

IBRAHIM KHAN GARDEE had hitherto remained in SHUJA-UL-DOWLAH's camp, and it was his Excellency's intention to ſend him privately to *Lucknow;* but ſome of the SHAH's people getting information of this, informed his Majeſty of it, who ſent for his Excellency, and queſtioned him on the ſubject. He at firſt denied it; but at length the SHAH, by dint of perſuaſion and flattery, got him to confeſs it. Immediately (as had been pre-concerted) a great number of *Durranies* ſurrounded the SHAH's tent, crying out, "IBRAHIM KHAN is our greateſt enemy, and has been "the deſtroyer of multitudes of our tribe; give him "up to us, or let us know who is his protector, that "we may attack him." SHUJA-UL-DOWLAH put his hand upon his ſword, and ſaid, "Here he is:" and things were very near coming to extremity, when the Grand *Vizier* interfered, and taking SHUJA-UL-DOWLAH aſide, he entreated him to conſign IBRAHIM KHAN to his care for one week, promiſing to reſtore him ſafe at the end of that time. The *Navab* expreſſed ſome

apprehenſion of intended treachery; but the Grand *Vizier* ſwearing on the *Koran* that no harm ſhould befal the priſoner, SHUJA-UL-DOWLAH ſent for IBRAHIM KHAN, and delivered him into the Grand *Vizier's* hands.

The SHAH ordered him to be brought into his preſence, and inſultingly aſked him, "how a man of his "courage came to be in ſuch a condition?" He anſwered, "that no man could command his deſtiny; "that his maſter was killed, and himſelf wounded, "and priſoner; but that, if he ſurvived, and his Ma"jeſty would employ him in his ſervice, he was ready "to ſhew the ſame zeal for him as he had done for "the BHOW." The SHAH gave him back in charge to the Grand *Vizier*, where he was treated with the greateſt cruelty; and, as it is ſaid, they ordered poiſon to be applied to his wounds, ſo that he died the ſeventh day after.

The day after the battle, the SHAH, ſuperbly dreſſed, rode round the field of battle, where he found thirty-two heaps of the ſlain, of different numbers, moſt of them killed near each other, as they had fought: beſides theſe, the ditch of the BHOW's camp, and the jungles all round the neighbourhood of *Paniput*, were filled with bodies. The SHAH entered the town of *Paniput*, and, after viſiting the ſhrine of Boo ALY KALINDER, he returned to his tents.

SHUJA-UL-DOWLAH took ſome hundreds of *Biſhties* with him to the field of battle, to waſh the bodies, and look for thoſe of the chiefs, eſpecially for that of the BHOW; and carried the *Mahratta Vakeels*, SINADUR PUNDIT, and GUNNEISH PUNDIT, and other priſoners, who knew the perſons of all the chiefs, to aſſiſt him in finding them out. Accordingly they found the bodies of JESWUNT ROW POWAR, and the ſon of PALA JADOO, and many others.

The ſecond day, after the ſtricteſt ſearch had been made for the body of the BHOW, advice was brought that a body was lying about fifteen coſs from the field of battle, which appeared to be that of a chief: SHUJA-UL-DOWLAH immediately went to the place, and had the body waſhed: ſome pearls of the value of three or four hundred rupees each, being found near the body, confirmed the belief of its being that of a perſon of rank. Theſe pearls the *Navab* gave to SINADUR PUNDIT, the *Mahratta Vakeel*, who, as well as the reſt of the *Mahrattas* who came to find out the bodies, burſt into tears, and declared this to be the body of the BHOW, which they diſcovered by ſeveral natural marks, which the BHOW was known to have about him. Firſt, a black ſpot about the ſize of a rupee on one of his thighs; ſecondly, a ſcar in his back, where he had been wounded with a *Kuttar* by MAZUFFER KHAN; and thirdly, in his foot the fortunate lines, called by the aſtrologers, *Puddum Mutch*. The body was that of a young man about thirty-five years old, and ſtrongly made; and, as it was known that the BHOW every day made one thouſand two hundred proſtrations before the ſun, ſo were there the marks of ſuch a practice on the knees and hands of this corpſe.

While we were thus employed, I obſerved one of the *Durranies*, who ſtood at a diſtance and laughed; which I remarked to the *Navab*, and told him, that perhaps that man might know ſomething reſpecting the body. The *Navab* took him aſide, and queſtioned him; to which he anſwered, "I ſaw this perſon ſeveral times during the battle; he was extremely well mounted, and, in the courſe of the action, two of his horſes were killed under him; at laſt he received ſeveral wounds, and was diſmounted from his third horſe. About this time the *Mahratta* army fled on all ſides, yet this perſon ſeemed ſtill to preſerve his preſence of mind. He was well dreſſed, and had

"many jewels on, and he retired with a ſhort ſpear "in his hand, and with a reſolute aſpect. I and "ſome others purſued him for the ſake of his jewels, "and, having ſurrounded him, we aſked him if he was "ſome chief, or the BHOW himſelf: and told him not "to be afraid, for we would do him no harm, but "carry him wherever he deſired. As he made no "reply, one of my companions grew angry, and "wounded him with a ſpear, which he returned; upon "which we killed him, and cut off his head, but not "without his wounding two or three of us: the head "another perſon has got." This laſt circumſtance was not true, for the head was afterwards found with this very man.

The *Navab* carried the body, and that of SUNTAJEE NAJAH, (which had forty cuts of ſwords upon it,) to the camp, upon two elephants, and informed the SHAH of all the circumſtances.

The SHAH, in compliment to SHUJA-UL-DOWLAH, gave orders that theſe two bodies, together with the body of BISWAS ROW, ſhould be burnt, according to the cuſtom of their caſts; and ſent twenty of his *Neſuckchees* to attend, and prevent the *Durranies* from giving any interruption to the ceremony. His Excellency gave the bodies in charge to me, and told me that I was of the ſame country and tribe, and therefore he deſired that I would burn them with the proper ceremonials; and he ſent *Rajah* ANUFGHIRE with the *Neſuckchees* to attend me. Accordingly I carried them to a ſpot between the SHAH's camp and the *Navab's*; and, having waſhed them with *Ganges* water, and perfumed them with ſandal wood, I burnt them.

About two thouſand of the fugitives from the BHOW's camp, who had eſcaped from ſlaughter by SHUJA-UL-DOWLAH's protection, were preſent on this occaſion, and all were of opinion that the headleſs

body was the BHOW's; but ſtill, the head not having been ſeen, there was ſome room for doubt. In the evening, after burning the bodies, we returned to camp. At night SHUJA-UL-DOWLAH went to the Grand *Vizier*, and told him what the *Durrany* had ſaid reſpecting the head. The *Vizier* ſent for the *Durrany*, who belonged to BERKHORDAR KHAN, and told him not to fear being obliged to give up his plunder, that he ſhould keep it all if he would confeſs where the head was. Upon this the *Durrany* brought it wrapped up in a cloth, and threw it down before the Grand *Vizier*. *Rajah* BABOO PUNDIT, the *Mahratta Vakeel*, being ſent for to look at the head, immediately ſaid, "This "is the head of the BHOW: he was my maſter, and the "care of this is a ſacred duty to me: let me beg that "this head may be given to me, and that I may be "permitted to burn it, according to the ceremonial of "our religion." The Grand *Vizier* ſmiled at this requeſt, and gave the head to him, at the ſame time ſending ſome *Neſuckchees* with him for his protection. *Rajah* BABOO PUNDIT carried the head on the outſide of the camp, and burnt it; after which no man doubted that the BHOW was actually killed. And this concludes all that I perſonally know reſpecting this battle, and the death of the BHOW.

I afterwards learned from other parts of the country, that MULHAR ROW, AMAJEE GUICKWAR, BETAL SHU DEO, and ſome other chiefs, fled from the battle, and eſcaped. One of the BHOW's wives eſcaped on horſeback, and got ſafe to *Deig*, where *Rajah* SURJA MUL received her with great reſpect, gave her money, clothes, and a *palankin*, and ſent her with an eſcort to *Janſy*, whence ſhe got ſafe to the *Decan*.

SHUMSHERE BEHADER got to *Deig*, wounded. SURJA MUL had his wounds taken the greateſt care of, but he died ſoon after; and his tomb is at *Deig*.

The

The fifth day after the battle, the SHAH returned to *Debly*, which he reached in four marches. He wiſhed to ſeize on the empire of *Hindoſtan;* but GOD diſapproved of this deſign.

After our return to *Debly*, SHUJA-UL-DOWLAH ſent all the fugitives from the *Mahratta* camp, who had taken ſhelter with him, under a guard of his own troops, to the boundary of the *Jauts* dominions, where they were ſafe.

Eight days after this, by the pleaſure of GOD, all the *Durranies* mutinied in a body, and inſiſted on the diſcharge of their arrears for the two years paſt, and alſo that they ſhould immediately march back to *Kabul*. This confuſion laſted for ſome days, during which time the *Durranies* quarrelled with SHUJA-UL-DOWLAH's people, and threatened to attack his camp. His Excellency, highly provoked at this, went to the Grand *Vizier*, and aſked him, "If that "was the treatment he was to experience after all "the fine promiſes that had been made to him?" The *Vizier* aſſured him, that both the SHAH and himſelf had the higheſt reſpect and attention for his Excellency; but that the *Durranies* were out of all power of controul. "Then, (ſaid the *Navab,)* I ſee the value of your promiſe;" and got up to depart. The *Vizier* embraced him, ſaying, "We ſhall meet again;" but his Excellency made no reply.

As ſoon as he returned to his own camp, he conſulted with his friends; and all agreed that it was no longer adviſeable to remain with the SHAH's army. Accordingly in the afternoon he decamped, and marched fifteen coſs that night; and in this manner, by five forced marches, he got to *Mindy Gaut*, on the *Ganges*. He was apprehenſive that the SHAH might be ſo provoked at the abruptneſs of his departure, as to order him to be purſued; but no ſuch ſtep was taken;

taken; and the *Navab* croſſed the *Ganges*, and returned with ſafety into his own dominions.

After this, we learned from the news-writers, the SHAH finding it impoſſible to pacify his army by any other means, was obliged to give up his views in *Hindoſtan*, and to return to *Kabul*; having received above forty lacks of rupees from NUJEIB-UL-DOWLAH for the aſſiſtance which he had given him.

Though this narrative is written from memory, and long ſince the events happened, I do not believe that I have omitted any circumſtance of importance; and thoſe who reflect upon theſe tranſactions, will believe that Providence made uſe of AHMED SHAH DURRANY, to humble the unbecoming pride and preſumption of the *Mahrattas*; for in the eyes of GOD pride is criminal.

NOTES.

P. 93. *inviting)* This meaſure of the BHOW's ſeems to have been merely a political artifice, to diſunite the *Hindoſtany* chiefs, by exciting in ſome of them a hope of participating in his conqueſts; for the preceding conduct of the BHOW gives little reaſon to believe that, if the *Durranies* and *Rohillas* had been out of the queſtion, he would have allowed the exiſtence of any power in *Hindoſtan* but that of the *Mahrattas*.

P. 99. *children)* This is a compliment very common among eaſtern nations; and, like moſt of their other compliments, means nothing at all.

P. 101. *addreſs)* Of this they are extremely tenacious; and it is a thing ſo very particularly attended to in the eaſt, that thoſe who have occaſion to correſpond with the *Aſiaticks*, cannot be too well acquainted with every one's addreſs; for any deviation excites either diſguſt or ridicule.

P. 106. *Pàgàh)* The word *Pàgàh* has the ſame ſignification among the *Mahrattas*, as *Riſàlah* has among the *Perſians* and *Moguls*; and, being indefinite in the number of troops of which it conſiſts, may be rendered pretty fairly by our word *brigade*. I have known it applied to a command of three hundred horſe; and I have alſo known it uſed in the ſame ſenſe, to deſcribe one of ſome thouſands of horſe and foot with artillery.

P. 107. *Pindarries)* The *Pindarries* are the freebooters of the *Mahratta* armies, and uſually as numerous as thoſe they account their regulars.

lars. They are mounted on ſmall but hardy horſes, and ſerve for plunder only. The chiefs under whom they engage, enter into certain articles of agreement with the chief commanding the *Mahratta* army, reſpecting the diviſion of plunder; and the *Pindarries* alſo have particular conditions, on which they ſerve under their chiefs. Their principal uſe is in laying waſte an enemy's country, or their own when invaded; which they do with great alacrity and effect; alſo in attacking the baggage and camp-followers of an enemy's army. Another thing, which makes them extremely uſeful to their own army, is, that every *Pindarry* has a pair of large bags on his ſaddle, which, after his day's excurſion, he in the evening brings into camp, filled with wheat, barley, rice, or ſome other uſeful grain, plundered from the villages, which is ſold in the bazar for ſomething below the market price; ſo that ten thouſand *Pindarries* are at leaſt as uſeful to the ſupply of their own army as an equal number of *Bunneahs*, with carriage-bullocks, would be.

P. 107. *The troops)* This ſeems to have been the criſis of the BHOW's fortune: had he boldly attacked the SHAH, while he was paſſing the *Jumna*, he would probably have totally defeated him.

P. 108. *his camp)* Colonel DOWE ſays, that the BHOW occupied the lines formerly thrown up by MAHOMMED SHAH, and that the DURRANY SHAH poſted himſelf in the more fortunate camp of NADIR SHAH. KASSI RAJH does not notice this, but ſays that the BHOW dug a trench round his camp. The point, however, is of little conſequence.

P. 119. *January)* Colonel DOWE ſays it was on the 20th, not the 6th of *Jemad-ul-Sani*. The reader may believe either, without any injury to the fact of the battle itſelf. Dates are exceedingly inaccurate in all oriental productions.

P. 120. *duſt)* This may appear extraordinary to thoſe who have never ſeen a large army of horſe galloping about on a duſty plain, in a hot climate, but is a very natural and true deſcription to thoſe who have.

If I am not miſtaken, PLUTARCH mentions, as one of the moſt cruel ſufferings of CRASSUS's army, when defeated in *Parthia*, that the *Parthians* galloped round them continually, and almoſt ſuffocated the ſoldiers with duſt.

P. 122. *enmity)* DATTEA JU PATEIL, the brother of JUNKOOGEE, had been killed the year before, in the battle of *Badelly*, againſt NUJEIB-UL-DOWLAH.

P. 123. *orders)* Theſe orders of AHMED SHAH evince much military knowledge: perhaps better can ſcarcely be imagined in that ſituation of affairs; and the ſucceſs was complete.

P. 123. *enchantment)* The *Mahratta* army fled in conſequence of the death of BISWAS ROW, their chief. This is always the caſe with *Aſiatick* armies.

P. 124. *ſouls)* This number ſeems very great; but any perſon acquainted with the multitudes of followers in an *Indian* camp, will not

diſbelieve it. Even in *Engliſh* camps in *India*, three followers to each fighting man, is conſidered as a moderate number.

P. 124. *merit)* This is looked upon as highly beneficial to the ſouls of the faithful; and almoſt a certain paſſport to paradiſe.

P. 127. *Ganges)* This is one of the many inſtances among this people, where abſurd ſuperſtition is brought in excuſe of lax morality. What the author adverts to is very common, both among *Hindoos* and *Muſſulmans*. It is rather an adjuration than any thing that might reaſonably be deemed obligatory (even though its object were innocent) on the perſon on whom it is involuntarily impoſed; and is uſually practiſed to make men betray ſecrets which they are bound in honour to conceal. He who wiſhes to diſcover the ſecret, ſays, "I adjure you by the *Ganges*, or the *Koran*, "or your ſon's head." This the other pretends to conſider a ſufficient compulſion for him to betray his truſt: I ſay pretends, becauſe where the ſecret regards their own intereſt or ſafety, they are very far from allowing an equal force to the adjuration.

P. 129. *cruelty)* The cauſe of this extraordinary enmity to IBRAHIM KHAN, was his having fought on the ſide of the infidels againſt the true believers.

P. 132. *killed)* Notwithſtanding all this, however, in the year 1779, a man appeared, who called himſelf the BHOW, and from many circumſtances obtained credit for ſome time.

He came firſt to *Etaiva*, and made himſelf known to LALA BALGOBIND, a merchant with whom the BHOW had been on terms of friendſhip. BALGOBIND was ſo far perſuaded of his identity, that he treated and entertained him with great reſpect: but, though he brought many circumſtantial proofs that he was the BHOW, and his age, perſon, and ſeveral marks about his body, ſtrongly ſupported that belief, ſtill there appeared a difference in temper and manner, which excited doubt. BALGOBIND having expreſſed his wiſh to be ſatisfied reſpecting this, the perſon replied, that after the battle and purſuit, from which he eſcaped alive, though wounded, he fled to the hills of *Kúmáóun*, where he lived five years among a fraternity of *Fakeirs*, conforming to all their auſterities; which muſt neceſſarily have made a great change in his manners. That after this, he had reſided ſome time in *Rohilcund*, and had travelled to many places in the diſguiſe of a *Byraghy Fakeir*. "At length," ſaid he, "I am arrived here, and we "muſt deviſe the beſt method for me to declare myſelf." BALGOBIND told him, that, as there were many *Mahrattas* at *Benares* to whom the BHOW was known, he had better firſt ſhew himſelf there. Accordingly he went to *Chuttercote*, in *Bondelcund*, from whence he wrote (as the BHOW) to MOORJEE BHUT, RAMCHUND GOTKUR, and GUNNEISH BHUT, at *Benares*; informing them that he was arrived at *Chutterkote*, and deſiring them to come to him immediately.

Upon receipt of this letter, MOORJEE BHUT, the ſon of RAMCHUND GOTKUR, and DOONDOO BHUT, who was an old ſervant of the BHOW, ſet out for *Chutterkote*, where they immediately waited upon the ſuppoſed BHOW, and had a long conference with him; after which they

retired to a houſe in the town. Next day they waited upon him again, when, in the courſe of the converſation, the ſuppoſed BHOW told them, that as he had left many lacks of rupees, as a depoſit with them before the battle of *Paniput*, he deſired that they would furniſh him with ſome money, to defray the expenſe of the rank which he meant to aſſert. On this they immediately got up, and went away; and from that time, they began to circulate a report that this was not the BHOW, but an impoſtor. When he heard this, he reproached them with ingratitude, and told them that he would come to *Benares*, and eſtabliſh his claims upon them: they, however, perſiſted to deny them, and returned to *Benares*. The ſuppoſed BHOW followed them, and arriving at *Benares*, went to reſide at the houſe of DOONDOO BHUT, who all along acknowledged him. Here ſeveral *Mahrattas*, and other conſiderable inhabitants of that town, went to ſee him, and were ſo far convinced of his identity, that they gave and lent him large ſums of money. Several of the *Mahrattas* alſo ate with him, in proof of their belief of his ſtory. But four or five of the principal merchants, whom he had aſſerted to be his debtors, would not viſit him; at which he was ſo much provoked, that he ſent word to MOORJEE BHUT, RAMCHUNDER GOTKUR, and GUNNEISH BHUT, either to pay him what they owed him, by fair means, or that he would compel them by force: at the ſame time, he began to raiſe ſome troops in the town, and ſoon got together ſome hundreds of the kind of ſoldiery procurable in every town of *Hindoſtan*. He alſo got a palkey, and two or three horſes for himſelf, with which cavalcade he uſed to come into the town, and paſs in terror round the houſes of his debtors, who were much alarmed leſt he ſhould ſeize upon them, and carry them off

Mr. THOMAS GRAHAM, who at this time was reſident on the part of the Company at *Benares*, hearing of theſe proceedings, inquired of ſeveral perſons of character, whether, in their opinion, this man was the BHOW or not; who all replied that he certainly was an impoſtor. While this inquiry was going on, it was diſcovered that DOONDOO BHUT, a confidential friend of the BHOW, (as has been ſaid before,) was carrying on ſome ſecret negotiation with RAJA CHEYT SING, who had ſent him money at different times. Mr. GRAHAM was led to believe, from many circumſtances, that one object of this negotiation was to have him deſtroyed, under cover of ſome popular inſurrection; the *Raja* having at that time conceived a jealouſy of him, on account of his knowledge in the affairs of that diſtrict, which the *Raja* wiſhed as much as poſſible to conceal. As the *Engliſh* were then at war with the *Mahrattas*, and RAJA CHEYT SING thought to be rather diſſatisfied with the government, Mr. GRAHAM was very naturally alarmed at this intelligence, and ſent a meſſage to the *Raja*, requeſting that he would explain himſelf. In reply, RAJA CHEYT SING aſſured him that he was perfectly ignorant of the matter in queſtion, and deſired that Mr. GRAHAM would ſend for the perſon himſelf, and inquire. Mr. GRAHAM accordingly did ſend for him; but he peremptorily refuſed to come, with expreſſions of contempt for the reſident's authority.

Mr. GRAHAM having adviſed the *Raja* of this, and called upon him for aſſiſtance, as the perſon in whoſe hands the government of the coun-

try

try was, as to its police, the *Raja* immediately ſent the *Ameer* and *Cutwal* of *Benares* with a detachment of Sepoys, to ſeize upon the ſuppoſed BHOW, and confine him. They accordingly ſurrounded the houſe in which he reſided, and, after ſome little reſiſtance, they took him priſoner, and carried him to Mr. GRAHAM, who aſked him ſome queſtions; to which his anſwers were not ſatisfactory, and rather tending to confirm the ſuſpicions already conceived of RAJA CHEYT SING.

The ſuppoſed BHOW remained a priſoner in the Aumeins Cutcherry at *Benares*, till Mr. GRAHAM having conſulted the board at *Calcutta*, received their orders to ſend him to *Chunarghur*, and deliver him in charge to the commanding officer there; and they at the ſame time directed him to inquire particularly into the truth or falſehood of his ſtory. This perſon was accordingly confined at *Chunarghur*, where Mr. GRAHAM went ſeveral times, and ſent for the priſoner, whom he queſtioned particularly reſpecting his whole ſtory; the reſult of which was, his feeling ſome diſpoſition to credit his being the BHOW, and occaſionally aſſiſting him with money. Soon after, Mr. GRAHAM went to *Calcutta*, carrying with him an agent on the part of the ſuppoſed BHOW; but in a ſhort time after, he himſelf going to *Madras* as ſecretary to Sir EYRE COOTE, nothing was determined reſpecting that affair, and the unfortunate man remained a priſoner till *Auguſt*, 1781, when Mr. HASTINGS, the Governor General, came to *Benares*, and the troubles with RAJA CHEYT SING commenced. During the time of Mr. HASTINGS's reſidence at *Chunarghur*, he ſent for the priſoner, and, after hearing his ſtory, ordered him to be releaſed. The man returned to *Benares*, where he died ſoon after.

Among others, KASSI RAJH PUNDIT, the author of this book, being at *Benares*, when the ſuppoſed BHOW reſided there, went to ſee him, and ſaid (as BALGOBIND had done) that the perſon exactly reſembled the real BHOW, and that the marks upon him (the ſame as mentioned in his narrative of the battle of *Paniput*) exactly correſponded, but that the manner and temper were different.

Thus the affair ſtands at preſent, a ſubject for unbounded conjectures; and the *Benares* BHOW will generally be claſſed with LAMBERT SIMNEL, PERKIN WARBECK, the *Ruſſian* DEMETRII, and many others whom ill ſucces has tranſmitted to poſterity as impoſtors, when better fortune, in the precarious appeal to the ſword, would, perhaps, have ſtamped them the real much-injured heirs of their domains, reſtored by the hand of Heaven, to bleſs their ſubjects by the benign exerciſe of legitimate authority.

"The vanquiſh'd rebel like a rebel dies:
"The victor rebel plumes him on a throne."

This man had written a hiſtory of himſelf in the *Perſian* language, which he gave to Mr. THOMAS GRAHAM, who would have indulged me with the peruſal of it, but having left it behind him when he went to the coaſt with the late Sir EYRE COOTE, in a place not ſufficiently dry, it was unfortunately deſtroyed by vermin.

P. 132. SHUMSHERE) This was the father of ALY BEHADER, now at *Muttra* (in 1790) with TOKOJEE HULKER.

P. 133.

P. 133: *He wiſhed)* This is the only hiſtorical intimation that I remember to have met with of this fact, yet it is extremely probable; and I was told by people of the firſt authority, when I was at *Dehly*, that the connection which AHMED SHAH DURRANY formed with the houſe of TIMUR when he was in *Hindoſtan*, was with that view. He himſelf married a daughter of MOHAMMED SHAH, and gave a young daughter of ALUMGHIRE SANI (conſequently a ſiſter or half ſiſter of SHAH ALUM) to his ſon TIMUR SHAH, who has ſince ſucceeded him in the throne of *Kabul*, &c. But his conſtant apprehenſions on the ſide of *Perſia*, and a diſpoſition void of enterpriſe, have hitherto prevented TIMUR SHAH from attempting any thing in *Hindoſtan:* and, as he grows older, it is probable that his pacific conduct will ſtill continue.

P. 134. *Navab)* It cannot fail to ſtrike every reader, that though KASSI RAJH PUNDIT was a ſervant, and evidently a great admirer of SHUJA-UL-DOWLAH, omitting no fair occaſion of praiſing him, yet he ſays nothing of what DOWE and ſome others tell us of SHUJA-UL-DOWLAH's being highly inſtrumental to gaining the victory at *Paniput*, by wheeling round upon the flank of the *Mahrattas* at a critical part of the battle. On the contrary, by his very clear and minute detail, it appears that SHUJA-UL-DOWLAH's diviſion never moved from their firſt poſt, but thought themſelves fortunate in not being attacked where they were. As, independent of hiſtorical truth and his maſter's credit, KASSI RAJH would himſelf have derived ſome ſhare of reputation from the gallant actions performed by that diviſion, it does not ſeem likely that he would have paſſed ſuch a circumſtance over in ſilence, if it had ever happened.

AN EXPLANATION OF THE PLAN.

A. *Paniput*, with the *Mahratta* Camp.
1 Diviſion of IBRAHIM KHAN.
2 Diviſion of AMAJEE GUICKWAR.
3 Diviſion of SHU DEO PATEIL.
4 Diviſion of the BHOW and BISWAS ROW.
5 Diviſion of JESWONT ROW.
6 Diviſion of SHUMSHERE BEHADER.
7 Diviſion of MULHAR ROW.
8 Diviſion of JUNKOOGEE *Sindia*.

B. The *Durrany* Camp.
C. *The* SHAH's *advanced Tent.*
1 Diviſion of BERKHORDAR KHAN.
2 Diviſion of AMIR BEG, &c.
3 Diviſion of DOONDY KHAN.
4 Diviſion of HAFIZ RAHMUT KHAN.
5 Diviſion of AHMED KHAN BUNGUSH.
6 Diviſion of the Grand *Vizier*.
7 Diviſion of SHUJA-UL-DOWLAH.
8 Diviſion of NUJEIB-UL-DOWLAH
9 Diviſion of SHAH PUSSUND KHAN.
10 *Perſian* Muſketeers.

REMARK.

REMARK by the PRESIDENT.

THE preceding narrative brings to my mind an an anecdote, which I received from BAHMEN of *Yezd*, whoſe father BAHRA'M had been a conſidential ſervant of CARI'M RHA'N, and heard it at *Shíráz* from the lips of the KHA'N himſelf. Both CARI'M *Zend* and AHMED *Abdáli* were officers of NA'DIR *Sháh*; and, having diſpleaſed him at the ſame time, for a little neglect of their duty as commiſſaries, were put under arreſt, and confined for ſome days in the ſame guard-room; but ſuch are the viciſſitudes of life in unſettled countries, that a ſhort time after, NA'DIR was aſſaſſinated by one of his own kinſmen; CARI'M became, at length, ſovereign of all *Irán*, where he reigned near thirty years univerſally beloved; and AHMED, having founded a new kingdom at *Cábul*, obtained the victory at *Pánipat'h*, without which the *Mahráttas* would, perhaps, at this day, have been the moſt powerful nation of *India*.

TO COLONEL PEARSE.

DEAR SIR,

* THE following is an extract from a paper written in 1782, and intended for a periodical mathematical publication, which I then had the care of: as it moſtly relates to a ſubject of which no perſon is a better judge than yourſelf, if you think it worthy of a place in the *Tranſactions* of the *Aſiatick Society*, I requeſt you will tranſmit it.

I am, DEAR SIR,

Your moſt obedient and
moſt humble ſervant,

REUBEN BURROW.

Fort William,
June 10, 1787.

* No. VI.

VI.

A Specimen *of a* Method *of* reducing Practical Tables *and* Calculations *into more general and compendious Forms.*

THOUGH practices uſual in one ſcience may often be transferred with advantage to another, yet the general claſs of writers are ſo much more intent upon making books than improvements, that it very ſeldom happens to be the caſe: and, therefore, though the following hints can have little claim to ingenuity, they are certainly valuable on account of their uſe.

It is common in Aſtronomy, when there are two ſeries of quantities, whoſe reſpective terms depend on each other, to find a general expreſſion for an intermediate term, by what is called the method of interpolation: that is applied by Newton to *Comets*, and by De La Caille to *Eclipſes*; and I ſhall here, as a ſpecimen, apply it to ſome few examples in artillery and fortification.

Let $g+hx$ be an expreſſion by which the quantity a is derived from m, and b from n; then if N is any term in the ſeries m, n, the term derived from it, in the ſeries a, b, will be $(an-bm) : (n-m)+N (b-a) : (n-m)$.

In p. 174 of Muller's Artillery, the length of a battery for two pieces of cannon is forty-feet; and for four pieces, fifty-eight feet: now if N be the number of cannon, a general expreſſion for the length of the battery may be found, by ſubſtituting two for m, and four for n, forty for a, and fifty-eight for b, in the foregoing form, which then becomes $22+9$ N; and therefore, for twenty pieces of cannon, the length of the battery is 202 feet.

By

By a ſimilar ſubſtitution, if fifty men are required to make the battery for two pieces, and ſeventy for that of four pieces, as in MULLER's Table, then 30+10N, is the expreſſion for the men required for any number N of pieces in general.

Inſtead, therefore, of MULLER's Table, the following general one may be inſerted for the number of men, tools, &c. for making a battery for any number of cannon in one night.

Number of Pieces	Length of the Battery.	Men to make the		Tools	Faſcines: feet			Pickets.	Mallets	Hand tools.	Platforms.			Bavins.
		Battery	Faſcines		12	8	6				Planks	Sleepers.	Pickets.	
N	29+9N	30+10N	5+5N	40+15N	20+25N	20+14N	8N	180+305N	2+4N	8+2N	18N	5N	23N	25N

In the ſame manner, from having a few particular caſes in other kinds of rules, general ones may be found: for example, if N be a number whoſe r root is required, and if x^r be its neareſt complete power, then we know already, that

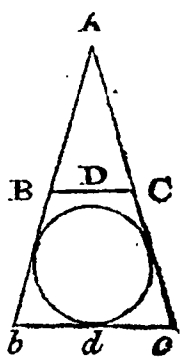
$x : N \text{ ∽ } x :: x : N^{\frac{1}{1}}$ ∽ x for the 1 root.
$\frac{3}{2}x^2+\frac{1}{2}N : N \text{ ∽ } x^2 :: x : N^{\frac{1}{2}}$ ∽ x for the ſquare root.
$2x^3+N : N \text{ ∽ } x^3 :: x : N^{\frac{1}{3}}$ ∽ x for the cube root.

Now the general form of the three laſt terms is evident; and to find thoſe of the firſt term, let one and two be put for m and n, and one and three halves for a and b, and by ſubſtituting in the foregoing expreſſion; the general coefficient of x^r is found to be (r+1); again if we put o and one half for a and b, we find the coefficient of N to be (r—1).

If

If we uſe the ſecond and third proportions, putting two and three for m and n, and for a and b, three halves and two, in the firſt caſe, and one-half and one, in the ſecond, we get the ſame values. Hence in general; $\frac{r+1r}{2}x+\frac{r-1}{2}N:N \propto x::x:N \propto x^{\frac{1}{r}}$

Another example of the advantage of transferring practices from one ſubject to another is this. Dr. HALLEY has applied a method ſimilar to that of interpolation to find the time of the tropicks: now the ſun's meridian altitude may be found in the ſame way, from altitudes taken near the meridian, and if the obſever begins a little before noon to take altitudes and the times, and continues to do ſo till a little after noon, a number of meridian altitudes may be deduced from theſe, and the latitude found much more exactly from them, than can be expected from a ſingle meridian altitude, by uſing the expreſſion for the maximum, or otherwiſe.



Analogous to theſe, are methods of generalizing properties from particular caſes: thus, if Ab Ac be tangents to a circle, and if any lines BC bc, be alſo drawn to touch the circle; then the perimeters of all the triangles A B C, will be conſtant, and alſo the difference between the ſum of Ab and Ac and the baſe bc: this property is of uncommon uſe in the conſtruction of problems, relative to plain triangles and trapeziums; and if lines be ſuppoſed drawn from the centre, or a point in the circumference of a ſphere, to each part of the figure, it will be found, that the projection of the figure upon the ſphere will have analogous properties, and that the theorem is alſo true in ſpherical triangles.

By

By a little mode of conſideration, problems ſimilar to thoſe of APOLLONIUS on tangencies may be conſtructed on the ſphere: for inſtance, having three circles given upon a ſphere, a fourth may be found to touch them; for their poſitions on the ſphere being given, their projections will alſo be given on a plane ſtereographically; and as a circle may be found in VIETA's method to touch them on that plane, the ſituation of that circle may be found upon the ſphere, and hence properties may be found from conſtructing the problem independent of the ſtereographic projection: and if we ſuppoſe the centre of projection to be the centre of focus, &c. of a ſpheroid, or other ſolid, innumerable properties may be found relative to their tangents, curvatures, &c. regard being had to the poſition of the plane, &c.

To give a ſpecimen of the aforeſaid method in fortification, let h (ſee pp, 22, 23, 24, and 25, of DEIDIER's *Perfect French Engineer*) repreſent the height of a wall; then, according to VAUBAN's meaſures, if five feet be the thickneſs at the top, $\frac{1}{5}h+5$ will be the thickneſs at the bottom; and, according to BELIDOR's method $\frac{1}{10}h+3{,}5$, will be the thickneſs at the top, and $\frac{1}{4}h+3{,}5$, that at the bottom. The length of the counterfort (according to VAUBAN) will be $\frac{1}{5}h+2$; alſo $\frac{1}{10}h+2$ is the thickneſs next the wall, and $(\frac{1}{3}h+4)$ the thickneſs at the other end of the counterfort. If part of the wall is gazoned, let c be the height of that part, and h that of the wall; then $\frac{1}{5}(h+c)+5$ is the thickneſs at the bottom; $\frac{1}{5}c+5$ is the thickneſs at the top; $\frac{1}{5}(h+c)+2$ is the length of the counterfort; $\frac{1}{10}(h+c)+2$ its thickneſs next the wall, and $\frac{1}{3}(\frac{1}{5}(h+c)+4$ its thickneſs fartheſt from the wall. When there are cavaliers, let c be their height in feet; then $\frac{1}{12}(2c+c+50)$ is the thickneſs of the revêtement at the top, and $\frac{1}{12}(2h+2c+c+50)$ is the thickneſs at the bottom.

A DEMON-

A DEMONSTRATION OF ONE OF THE HINDOO RULES OF ARITHMETICK.

By Mr. REUBEN BURROW.

THE art of invention being in a great meaſure dependent on the doctrine of combinations, every additional improvement in the laſt muſt of conſequence be uſeful in the former; and as the following ancient rule for "*finding the ſum of all the different permutations of a given numeral quantity, conſiſting of a given number of places of figures,*" is not, I believe, extant in any *European* Author, and is beſides very ingenious, I take the liberty to inſert it, and alſo to add the demonſtration.

Rule. Place an Arithmetical Progreſſion over the figures, beginning with unity at the units place, and increaſing by unity: divide the product of the terms of this progreſſion by the number of places of figures in the given quantity, multiply the ſum of the figures in the given quantity by the quotient, and ſet down the product as often as there are places in the given quantity, removing it each repetition one place to the right hand, and the ſum of theſe lines is the ſum of all the permutations.

Example. Required the ſum of the different permutations of 893.

$\frac{1\times2\times3}{3}=2$; $(8+9+3)2=40$;

		40	893
3	2	1	40	839
8	9	3	40	983
				938
			4440	389
				398
				4440

DEMONSTRATION.

Firſt, It is evident that if all the permutations of any number of letters expreſſing figures be put down; and thoſe in the firſt place to the right hand be multiplied by unity; thoſe in the ſecond place by ten; thoſe in the third place by 100, and ſo on; then the ſum of all theſe will be the ſum of the permutations required.

Secondly, Suppoſing the different permutations to be put down one under another, it will really appear, from the manner in which permutations are generated, that all the letters occur an equal number of times in each perpendicular column; and alſo that the number of times of occurrence in the permutation of n letters, is equal to the permutations of n—1 letters; but the permutations of n—1 letters is equal to 1.2.3...(n—1), or 1×2×3 carried to n—1 terms; and conſequently if there be n letters in the given number, each letter in the columns aforeſaid will occur 1 . 2 . 3 . . . (n—1 times.)

Thirdly, Let 1 . 2 . . (n—1)=m then
m (a+b+c+ . . n) 1= ſum of numbers in the units place or firſt column.
m (a+b+c+ . . n) 10= ſum of numbers in the tens or ſecond column.
m (a+b+c+ . . n) 100=ditto third column.
m (a+b+c+ . . n) 100 . . . to (n—1) Cyphers=ditto in the n column; and the ſum of theſe is evidently equal to
m (a+b+c+ . . . n) . (1+10+100+ . . . to n terms); and putting for (1+10+100 . . n) its value 111 . . . n, the expreſſion becomes
(1 . 2 . 3 . . (n—1)) × (a×b×c× . . n) × (111 . . . n), but 1 . 2 . 3 . . . (n—1) is equal to $\frac{1.2.3...n}{n}$ and therefore the expreſſion for the ſum of all the permutations is $(\frac{1.2.3...n}{n}) \times (a+b+c+ . . . n) \times (111 . . . n)$, which is the Hindoo rule when the figures of the given number are all unlike.

Laſtly,

Laſtly, It is evident that $1 . 2 . 3 \ldots n$ is the number of permutations of n different things; but if ſeveral ſets of figures are alike, as r figures of one kind, s figures of another, for inſtance; then let $(1 . 2 . 3 . n . .) : (1 . 2 . . 1) \times (1 . 2 \ldots s)$, &c. the number of permutations in that caſe be called N; then the ſum of the permutations is $N : n + (a+b+c+ \ldots n) \times (111 \ldots n)$ in general.

Example. Required the ſum of the permutations of 11335?

$\frac{1.2.3.4.5}{1.2.1.1.2} = 30$; $\frac{n}{s} = 6 \times 13 = 78$;

78
78
78
78
78

866658 the Sum required.

VII.

ON THE NICOBAR ISLES, AND THE FRUIT OF THE MELLORI.

By NICHOLAS FONTANA, Esq.

THE ſouth-weſt monſoon having ſtrongly ſet in on the *Malabar* coaſt, it was deemed unſafe to remain there any longer; we therefore took our departure from *Mangulore* on the 20th of *May*, 1778, directing our courſe towards the gulph of *Bengal*; and in leſs than ten days, we came in ſight of the *Carnicobar* Iſlands; the appearance of which, at ſeven or eight leagues diſtance, is much like a chain of mountains covered with woods: we anchored to the N. E. of one of them, in five fathoms, with a good ſandy bottom; ſupplied ourſelves with water and wood, and proceeded in queſt of the other *Nicobars*, or *Nancaveris*, as they are called, ſituated between eight and nine degs. N. lat. to the northernmoſt point of the iſland of *Sumatra*. They were deſcried on the 4th of *June*, to the S. W. $\frac{1}{2}$ W. at the diſtance of ten leagues: the poſition of three of thoſe iſlands forms one of the ſafeſt harbours in *India*, where ſhips of all ſizes may ride with the greateſt ſecurity, ſheltered from all winds, about half a mile from ſhore; with the additional advantage of two entrances, that may ſerve for getting in and out, both with a N. E. and S. W. monſoon, having a clear deep channel on each ſide.

In one of the bays formed within thoſe iſlands, we moored in twelve fathoms, and there remained until the S. W. monſoon was quite over, which was in the beginning of *September*. The largeſt of thoſe iſlands is called *Nancaveri*, or *Nancowry*, about five or ſix leagues in circumference, and better inhabited than either of the other two. The ſecond is called *Sowry*, or *Chowry*, and the other *Tricùt*, all cloſely ſituated: about ten

ten leagues to the N. E. of them is another, called *Catchoul**.

Almoſt the whole of thoſe iſlands is uncultivated, though there are a number of large valleys that might be rendered very fruitful, with little trouble, the ſoil being naturally fertile, where the cocoa-nut, and all other tropical fruits, come ſpontaneouſly to the higheſt perfection, together with yams and ſweet potatoes, to obtain which it is only neceſſary to ſcratch the earth ſuperficially, and the ſeeds ſo planted come forth in a few days†.

The ſurrounding ſea abounds with exquiſite fiſh, ſhell-fiſh, as cockles and turtles; and a moſt ſplendid diſplay of beautiful ſhells of the rareſt ſort are to be met with on the ſhore. The birds' neſts‡ ſo much eſteemed in *China*, are alſo to be found among the rocks: ambergris is likewiſe to be met with; but the inhabitants have learned a mode of adulterating it, and it is therefore ſeldom to be found in a genuine ſtate: if adulterated with any heterogeneous matter, ſuch as wax, or reſin, the mode of diſcovery is ſimply by placing a ſmall bit of it upon the point of a knife when

* In the year 1756, the *Daniſh* E. I. Company erected on one of theſe iſlands a houſe to ſerve as a factory, but on their failure, in the year 1758, it was evacuated. On the re-eſtabliſhment of the Company in 1768, another houſe was built on *Soury* Iſland, which was in 1773, in like manner, ordered to be evacuated as uſeleſs to the Company's intereſts: three or four *European* miſſionaries, with a view of making proſelytes, remained behind, and have continued there ever ſince, but without effecting even the converſion of a ſingle perſon; they collect, however, cocoa-nut oil, ſhells, and other natural curioſities, which they ſend annually to their brethren at *Tranquebar*.

An exact plan of theſe iſlands may be ſeen in the *Neptune Oriental*.

† *Tricut*, being the flatteſt of thoſe Iſlands, is divided amongſt the inhabitants of the other two, where they have their plantations of Cocoa-nut and *Areca* trees; theſe laſt being very abundant all over the iſlands.

‡ *Nidos hos, rupibus oceani orientalis affixos, parant hirundines marini, domeſticis multo majores, ex holothuriis mari innatantibus materiam decerpentis.* KOEMPF. *Amœn.*—p. 833.

when hot, and if it evaporates without leaving any calx, or *Caput Mortuum*, and diffuſes a ſtrong fragrant ſmell, it is certainly genuine.

The inhabitants of the *Nicobar* Iſlands are of a copper colour, with ſmall eyes obliquely cut, what in ours is white being in theirs yellowiſh; with ſmall flat noſes, large mouths, thick lips, and black teeth; well proportioned in their bodies, rather ſhort than tall, and with large ears, in the lobes of which are holes, into which a man's thumb might be introduced with eaſe; they have black ſtrong hair, cut round: the men have little or no beard; the hinder part of their head is much flatter and compreſſed than ours; they never cut their nails, but they ſhave their eye-brows*. A long narrow cloth, made of the bark of a tree, round their waiſt, and between their thighs, with one extremity hanging down behind†, is all their dreſs. The women and men are of the ſame copper colour, and very ſmall in ſtature; a bit of cloth made with the threads of the bark of the cocoa-nut-tree faſtened to the middle, and reaching half way down the thigh, forms all the covering of the women. Both ſexes are, however, very fond of dreſs; and when the men go into the preſence of ſtrangers, they put on hats and old clothes, that have been

* It is a cuſtom among them to compreſs with their hands the occiput of the new-born child, in order to render it flat; as, according to their ideas, this kind of ſhape conſtitutes a mark of beauty, and is univerſally eſteemed ſuch by them: by this method, alſo, they ſay that the hair remains cloſe to the head, as nature intended it, and the upper fore-teeth very prominent out of the mouth.

† A traveller called KROPING, a *Swede*, who went to the *Eaſt Indies*, on board a *Dutch* ſhip, in the year 1647, which anchored off the *Nicobar* Iſlands, relates that they diſcovered men with tails, like thoſe of cats, and which they moved in the ſame manner. That having ſent a boat on ſhore with five men, who did not return at night, as expected, the day following a larger boat was ſent, well manned, in queſt of their companions, who, it was ſuppoſed, had been devoured by the ſavages, their bones having been found ſtrewed on the ſhore, the boat taken to pieces, and the iron of it carried away.

The

been given them by *Europeans;* but among themſelves they are almoſt naked.

They live in huts, made of cocoa-nut-leaves of an oval form, ſupported on bamboos, about five or ſix feet high from the ground; the entrance into the huts is by a ladder; the floor is made partly of planks, and partly of ſplit bamboos. Oppoſite to the door, in the furthermoſt part of the hut, they light their fire, and cook their victuals: ſix or eight people generally occupy one hut; and a number of ſkulls of wild boars forms the moſt valuable article of furniture.

The occupation of the men conſiſts in building and repairing their huts, which afford them an annual employment for ſix months at leaſt, and in fiſhing and trading to the neighbouring iſlands. The women are employed in preparing the victuals, and cultivating the ground; they alſo paddle in the canoes, when the men go out. They unite in matrimony through choice; and if the man is not ſatisfied with the conduct of the woman, either from her inattention to domeſtic concerns, or ſterility, or even from any diſlike on his part, he is at liberty to diſcharge her; and each unites with a different perſon, as if no ſuch connection had taken place. Adultery is accounted highly ignominious and diſgraceful; particularly with perſons not of the ſame caſt: ſhould it be proved, the woman would not only be diſmiſſed with infamy, but, on ſome occaſions, even put to death; although, by the intervention of a ſmall token given publickly, and conſiſting of nothing more than a leaf of tobacco, the reciprocal *lending of their wives of the ſame caſt* is exceedingly common.

A woman

The account of this voyage was reprinted at *Stockholm* by SILVIUM in the year 1743. LINNÆUS ſeems to have been too credulous in believing this man's ſtory; for, in all my examinations, I could diſcover no ſort of projection whatever on the *Os Cocygis* of either ſex. What has given riſe to this ſuppoſed tail, may have been the ſtripe of cloth hanging down from their poſteriors; which, when viewed at a diſtance, might probably have been miſtaken for a tail.

A woman who bears three children, is reckoned very fruitful; few bear more than four; the cauſe may be attributed to the men, from a debility occaſioned by the early intruſion of the teſticles into the abdomen, the hard compreſſion of them and the penis by the bandage round thoſe parts, from premature venery, and hebetation brought on by the immoderate uſe of ſpirits; and from the very inactive and ſedentary life thoſe people lead, it will not be difficult to account for that want of longevity, which ſeems to prevail much in thoſe iſlands, more eſpecially amongſt the men, where none were to be ſeen older than forty or forty-eight years. The women, on the contrary, ſeem to live much longer.

They are themſelves ſo ſenſible of the ſcanty population of their iſlands, that they ſtudy to increaſe it by inviting, and even ſeducing, ſome *Malabars* or *Bengaleſe* to remain amongſt them, when brought thither by the country ſhips, and of whom there are in almoſt all villages ſome to be found, who may be eaſily diſcerned from the natives by their figure, features, colour, and language. The natives encourage their ſtay by grants of land, with plantations of cocoa-trees and arecas; and, after a certain number of years, they are permitted to make choice of a female companion.

Their indolence is not to be equalled by any other people of the eaſt. They go out a fiſhing in their canoes at night; and with harpoons, which they dart very dexterouſly at the fiſh, after having allured them into ſhallow water with burning ſtraw, a ſufficient number is ſoon caught to ſerve the family for a meal: they immediately return home; and if, by chance, they catch a very large fiſh, they will readily diſpoſe of one half, and keep the remainder for their own uſe.

They entertain the higheſt opinion of ſuch as are able to read and write: they believe that all *Europeans*, by this qualification only, are able to perform

acts

acts more than human; that the power of divination, controlling the winds and ſtorms, and directing the appearance of the planets, is entirely at our command.

This people, like other ſavage nations, dread the evil genius: ſome among them give themſelves the air of divination, and preſume to have ſecret confabulations with him: ſuperſtition muſt ever be in its full dominion where ignorance is ſo groſs.

Some of the natives, having begun to fabricate earthen pots, ſoon after died; and the cauſe being attributed to this employment, it has never been reſumed; ſince they prefer going fifteen or twenty leagues to provide them, rather than expoſe themſelves to an undertaking attended, in their opinion, with ſuch dangerous conſequences.

Whenever they viſit one another, no ſort of compliment or ſalutation takes place between them; but when the viſitors take leave, they are profuſe in good wiſhes, that laſt for ſome minutes, with different inflections of voice, to which the other conſtantly anſwers, by repeating the words *Callá callá condì condì quiagé*, which may be rendered in *Engliſh* thus: "Very well, very well; go, go, and return ſoon."

Behind, or cloſe by their huts, the dead are buried: all the relations and acquaintance cry for ſome hours before the corpſe is put into the grave, where it is interred with all poſſible ſolemnity, and in the beſt dreſs they can muſter, and with abundance of food. After the body is covered with earth, a poſt is raiſed, and fixed in the ground over the head of the deceaſed, about four feet high, to the top of which they ſuſpend ſtrips of cloth, with meal and areca nuts, and ſtrew cocoa-nuts all around. This ſupply of food for the deceaſed is even after continued: a cocoa-tree is alſo cut down for every perſon that dies.

dies. As ſoon as a man is dead, his name is never mentioned, even if repeatedly aſked; every one of the mourning viſitors brings a large pot of toddy. The women ſit round the corpſe howling and crying, and by turns they go and put their hands on the breaſt and belly of the deceaſed, who is covered with ſtriped cloth: the men are ſeated at a little diſtance, drinking, and inviting all the viſitors to do the ſame; endeavouring thus to diſpel their grief, by a complete general intoxication, which never laſts leſs than a couple of days after the interment.

The different changes of the moon are productive of great feſtivity and mirth among the *Nicobarians*, when the doors of their huts are decorated with branches of palms, and other trees: the inſide is alſo adorned with feſtoons made of ſlips of plantain leaves. Their bodies are, in like manner, decorated with the ſame ornaments; and the day is ſpent in ſinging and dancing, and eating, and drinking toddy, till they are quite ſtupified.

The idea of years, and months, and days, is unknown to them, as they reckon by moons only, of which they number fourteen, ſeven to each monſoon. At the fair ſeaſon, or the beginning of the N. E. monſoon, they ſail in large canoes to the *Car Nicobars*, called by them *Champaloon*. The object of this voyage is trade; and for cloth, ſilver coin, iron, tobacco, and ſome other articles, which they obtain from *Europeans*, together with fowls, hogs, cocoa, and areca nuts, the produce of their own iſland, they receive in exchange, canoes, ſpears, ambergris, birds'-neſts, tortoiſe-ſhell, and ſo forth.

Ten or twelve huts form a village. The number of inhabitants on any one of theſe iſlands does not exceed ſeven or eight hundred. Every village has its *Head Man*, or *Captain*, as they term him, who is generally

nerally the oldeſt. Few diſeaſes are known amongſt them; and the venereal not at all: the ſmall-pox viſits them occaſionally, but not of the confluent kind: what is more prevalent amongſt them, is the œdematous ſwelling of one or both of the legs, known in the weſt of *India* under the name of the *Cochin Leg*, from the place where this diſorder generally prevails. This endemial diſeaſe may be imputed to the following cauſes; ill-choſen and badly-prepared diet; the bad choice of habitations, and an extremely indolent inactive life. Fevers and cholicks are alſo frequent among them. When a perſon falls ſick, he is immediately removed to the houſe of one of their prieſts, or conjurors, who orders the patient to be laid in a ſupine poſture for ſome time; then friction with ſome oily ſubſtance is applied to the upper part of the body, and often repeated; which remedy they indiſcriminately uſe for all complaints, never adminiſtering medicines internally.

The only quadrupeds on theſe iſlands are hogs and dogs: of the former, however, only the ſows are kept, and they are fed principally with the milk of the cocoa-nut and its kernel, which renders the meat of a firmneſs and delicious taſte, even ſuperior, both in colour and flavour, to the beſt *Engliſh* veal. It may be worthy remark, that, although the neighbouring *Car Nicobar* woods abound with monkeys of different ſpecies, none are to be ſeen in theſe iſlands, notwithſtanding their having been repeatedly brought over: they neither propagate, nor do they live for any time.

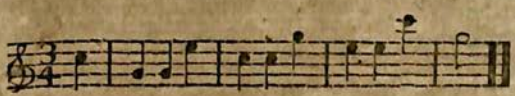
Among the feathered tribe, wild pigeons are pretty abundant from *June* to *September*, on account of a berry which is then ripe, and on which they feed with great eagerneſs: at the ſame time pheaſants and turtle-doves are frequently found: the conſtant inhabitants of the woods are a ſpecies of the green parrot, or

parroquet, with a black bill and collar: no other birds are to be found in them.

The climate is pure, and might, with little trouble, be rendered very ſalubrious: conſtant ſea breezes fan their ſhores, thus preſerving them from oppreſſive heat: vegetation continues without intermiſſion: the woods are very thick, and the trees bound together by a kind of twig or creeping ſhrub, that renders them almoſt impervious.

The *Nicobar* dance is as dull and inanimate as can be conceived, as well for the ſlowneſs and heavineſs of its motions, as for the plaintive monotonous tune that accompanies it: with no inſtrument but their mournful low voices, which are in perfect uniſon with the motion of their bodies. Men and women form a circle, by putting their hand on each others ſhoulders; they move ſlowly, backwards and forwards, inclining ſometimes to the right, and ſometimes to the left.

The whole of their muſick conſiſts of the few following notes.



De Capo.

The baſis of the language ſpoken by theſe iſlanders, is chiefly *Malay*, with ſome words borrowed from *Europeans*, and other ſtrangers, as will appear by the following ſpecimen:

Chia	Father	*Ochiá*	Uncle
Cioum	Grandfather	*Encognee*	Man
Chia Enchāna	Mother	*Covon*	Son

Encáná

Encánâ	Woman	*Háyi*	Wind
Cance	Wife	*Onïjo*	Water
Chegnoun	Child	*Gnam*	Calm
Choi	Head	*Tenfagi*	Day-light
Lal	Forehead	*Sciafin*	Evening
Moha	Noſe	*Hatahom*	Night
Holmat	Eyes	*Kamhen*	Noon
Manonge	Lips	*Menzovi*	Yeſterday
Caleta	Tongue	*Holactas*	To-morrow
Incaougn	Chin	*Charoy*	[illegible]
Nann	Ears	*Mombé*	[illegible]
Enchojon	Hairs	*Koan*	Strong
Halikolala	Neck	*At loan*	Weak
Thà	Breaſt	*Jo*	Yes
Vhian	Belly	*At chiou*	No
Foún	Navel	*Lapoa*	Is good
Choal	Arm	*Pisi*	Is enough
Eckait	Shoulders	*Thiou*	Me or I
Och	Back	*Mhihe*	You
Kinitay	Hand&fingers	*Kalakala younde*	Farewell
Poto	Thigh	*Emloum*	Gold
Colcanon	Knee	*Henoe*	Fire
Hanhan	Leg	*Dheah*	Water
Ciscoa	Nail	*Lhoe*	Cloth
Hignoughn	Beard	*Lanoa*	Aſtrip they
Tohon	Sick	*Gni*	Houſe
Lha-ha	Dead	*Tanop*	Pipe
Hivi	Devil	*Carrovaj*	Lemon
Hen	Sun	*Hoat*	Old Cocoa-nut
Chae	Moon	*Gninoo*	Green Cocoa-nut

Nat	Cane	*Laam*	To lay down
Pantan	Rattan	*Hancihatena*	Come hither
Aptejo	Cheſt	*Ciou*	Be gone
Cerum	Needle	*Hethaj*	To laugh
Hendel	Muſket	*Houm*	To weep
Henathoh	Knife	*Hanan*	To dance
Danon	Medicine	*Hame*	To rain
Heja	Betel Nut	*Pheumhoj*	To ſmoke
Acæ	Betel Leaf	*Hansciounga*	To walk
Cion	Lime	*Duonde*	To paddle or row
Chapeo	Hat	*Poushili*	To ſet down
Lenzo	Handkerchief	*Hahahon*	To vomit
☞ Theſe two laſt words are borrowed from the *Portugueſe.*		*Achicienga*	To ſtand
		Hichiackeri	To ſpeak
		Athe het	To write
Hanchan Cha-peo	Put on your hat	*Ajouhy*	To light
		Luva	Lead
Not	A hog	*Carán*	Iron
Ham	A dog	*Chánlo*	Shirt and coat
Cochin	A cat	*Haĭnhă*	Breeches
Taffoach	Hen	*Hanho lola*	Stockings
Ohia	Egg	*Dhanapola*	Shoes
Inlegne	Bird's Neſt	*Halhat*	Bracelet
Cattoch	Parrot	*Henpŏjou*	Chair
Cha	Fiſh	*Cheráchà*	Table
Cap	Tortoiſeſhell	*Pará*	Dollar, or ſilver
Hanino	To eat	*Thanula*	Black
Peoum	To drink	*Chunla*	Red
Etaja	To ſleep	*Unat*	White
Ha-caou	To buy	*Cambalamagn*	Striped cloth
Hen vhej	To ſell		

NUMERALS

NUMERALS.

Heàn	One	*Eancata*	Nine
Haà	Two	*Sicom*	Ten
Loe	Three	*Sicom hean*	Eleven
Toan	Four	*Sicom háa*	Twelve
Tanèe	Five	*Hemom thouma*	Twenty
Tafoul	Six	*Rocate*	Thirty
Isat	Seven	*Toanmoan thiùma*	Forty
Enfoan	Eight	*Sicom sicom*	Hundred

It ſeems that they have no expreſſion for the numbers beyond forty, except by multiplication.

Trees of great height and ſize are to be ſeen in their woods, of a compact texture, well calculated for naval conſtructions*; but the productions of which they are more particularly careful, are the cocoa and *areca* trees, the laſt being chiefly for their own conſumption; as they chew it all day long with tobacco, betel-leaf, and ſhell-lime: the former is not only uſeful for their own and their hogs' nouriſhment, but alſo an object of trade. Moſt of the country ſhips, that are bound to *Pegu* from either of the coaſts of *India*, touch at the *Nicobar* Iſlands, in order to procure a cargo of cocoa-nuts, which they purchaſe at the rate of four for a tobacco-leaf, and one hundred for a yard of blue cloth, and a bottle of cocoa-nut oil for four leaves of tobacco.

The

* One of theſe trees our people cut down, that meaſured nine fathoms in circumference, or fifty-four feet.

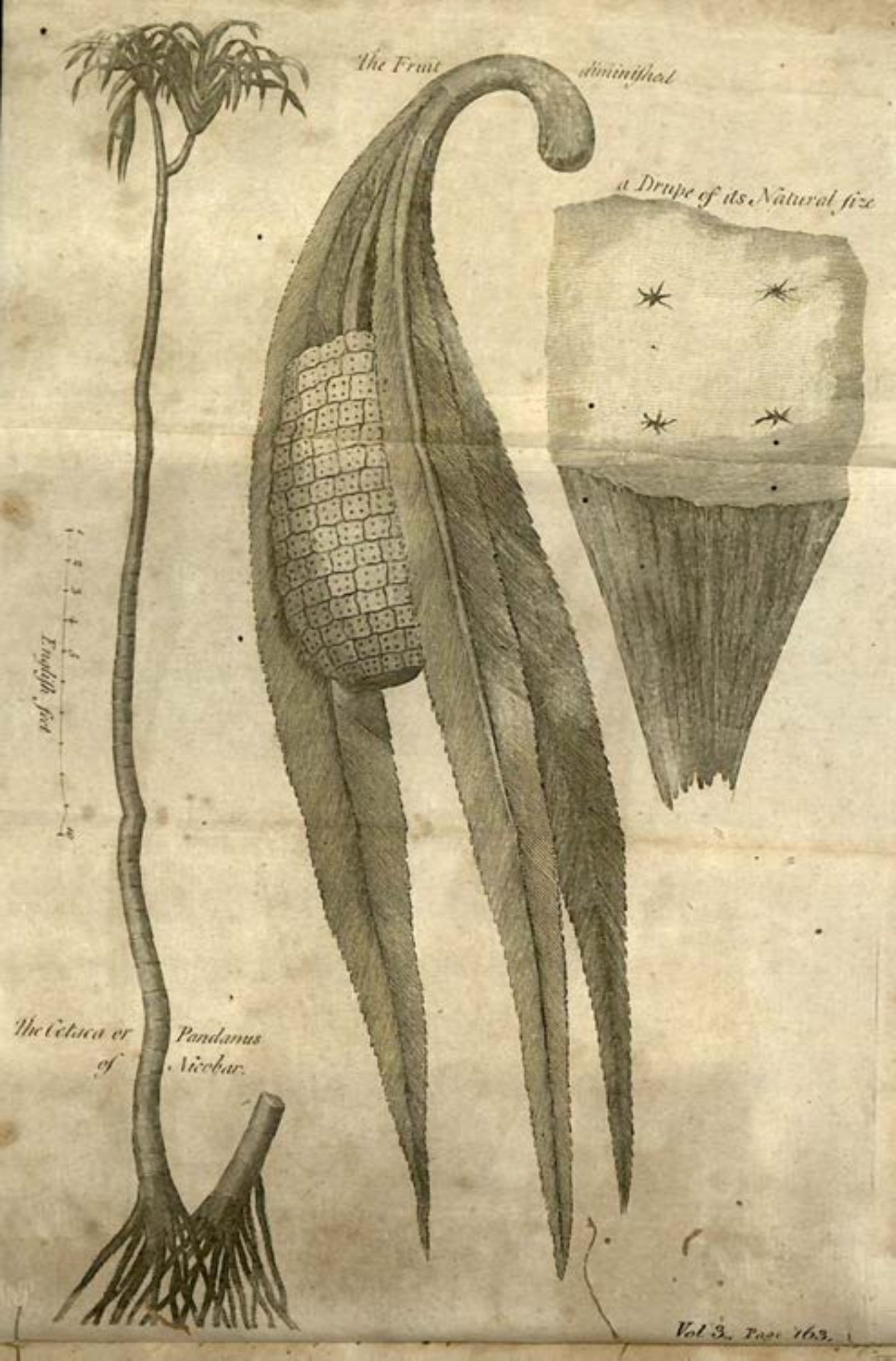
The tropical fruits grow in thoſe iſlands exquiſitely flavoured, the pine-apple in particular: wild cinnamon and ſaſſafras grow there alſo; the coffee-tree in two years yields fruit; yams are to be found for three or four months in the year only, and are eaten by the natives inſtead of the *Larum*, a nutritive fruit; in the deſcription of which, and the tree that produces it, we ſhall here endeavour to be very particular.

The tree that bears this nutritive fruit, is a ſpecies of *Palm*, called by them *Larum*; by the *Portugueſe Mellori*; and is very abundant in thoſe iſlands, as well as in *Carnicobar*: it grows promiſcuouſly in the woods, among other trees, but it delights more particularly in a damp ſoil. The trunk is often ſtraight, thirty or thirty-five feet high, and ten or twelve inches (the oldeſt even two feet) in circumference: the bark is ſmooth, aſh-coloured, with equidiſtant interſections, of a compact hard texture in its interior part, but ſoft, and quite hollow, in the centre from the top of the trunk; the leaves grow diſpoſed like a calyx, about three feet long, and four inches broad, enſiform and aculeate, of a dark green hue, and of a tenacious hard ſubſtance: the roots are out of the ground, and inſerted at eight or ten feet on the trunk, according to its age, being not quite two feet in the earth: the fruit, which has the ſhape of a pine, and the ſize of a large *Jaca*, comes out of the bottom of the leaves: the age of a man is ſeldom ſufficient to ſee the trees bearing fruit: its weight forces it out of the leaves, and when it is nearly ripe, which is known by the natives on the change of its colour from green to yellowiſh, it is gathered, and weighs from thirty to forty pounds. The drupes are looſened by thruſting a piece of iron between their interſtices: the exterior ſurface is cut off, and thus put into earthen pots covered with leaves, then boiled on a ſlow fire for ſeveral hours together: the fruit is ſufficiently boiled, when the medullary part of it becomes ſoft and friable; it is then taken from the fire, and ex-

poſed to the cold air; when cold, the drupes are ſeparated from the ſtalk, and the medullary part preſſed out by means of a ſhell forced into them. Within the woody part of the drupes, there are two ſeeds, in ſhape and taſte much like almonds: the ſoft part is then collected into a ſpherical maſs; and, in order to extract all the ſtringy fragments remaining in it by the compreſſion of the ſhell, a thread is paſſed and repaſſed, until the whole is extracted, and it comes out perfectly clean: it is then of a pale yellow colour, much reſembling *polenta*, or the dreſſed meal of the *Zea Mays*; and in taſte much like it: when not newly prepared, it has an acidity, to which it tends very ſtrongly, if long expoſed to the atmoſphere; but it may be preſerved a long time, if well covered.

It is certain, that the *Nicobar* bread-fruit tree differs very eſſentially from the palm deſcribed by Mr. MASSON, and found in the interior parts of *Africa*, which bears a ſort of bread-fruit. On my ſhowing to Mr. MASSON, in *March*, 1790, the drawing of the tree here deſcribed, he was pleaſingly ſurpriſed at the novelty, and declared he had never before ſeen it. It differs alſo from the bread-fruit-tree found in *Otaheite*, and deſcribed by Captain COOK in his Voyage round the World, as will appear very evident on a reference to the notes of that work. Some ſhrubs, whoſe leaves reſemble much thoſe of the *Nicobar* bread-fruit tree, are to be ſeen on the *Coromandel* Coaſt, and in the Iſle of France, where they thrive in ſome degree, but never attain the height of thoſe at *Nicobar*: imperfect ſmall fruits are ſeen once a year ſprouting out; and the inhabitants derive an advantage from the leaves of the tree, which they convert into mats and bags to hold coffee.

NOTE


The Fruit diminished
a Drupe of its Natural size
English feet
The Cetaca or Pandanus of Nicobar.

NOTE *by the* PRESIDENT.

As far as we can determine the claſs and order of a plant from a mere delineation of its fruit, we may ſafely pronounce, that the *Léram* of *Nicobar* is the *Cádhi* of the *Arabs*, the *Cétaca* of the *Indians*, and the *Pandanus* of our botaniſts, which is deſcribed *very awkwardly* (as KOENIG firſt obſerved to me) in the Supplement to LINNÆUS: he had himſelf deſcribed with that *elegant conciſeneſs*, which conſtitutes the beauty of the *Linnean* method, not only the wonderful fructification of the fragrant *Cétaca*, but moſt of the flowers, which are celebrated in *Sanſcrit*, by poets for their colour or ſcent, and by phyſicians for their medical uſes; and, as he bequeathed his manuſcripts to Sir JOSEPH BANKS, we may be ſure, that the public ſpirit of that illuſtrious naturaliſt will not ſuffer the labours of his learned friend to be ſunk in oblivion. Whether the PANDANUS *Léram* be a new *ſpecies*, or only a variety, we cannot yet poſitively decide; but four of the plants have been brought from *Nicobar*, and ſeem to flouriſh in the Company's Botanical Garden, where they will probably bloſſom; and the greateſt encouragement will, I truſt, be given to the cultivation of ſo precious a vegetable. A fruit weighing twenty or thirty pounds, and containing a farinaceous ſubſtance, both palatable and nutritive in a high degree, would, perhaps, if it were common in theſe provinces, for ever ſecure the natives of them from the horrors of famine; and the *Pandanus* of *Bengal* might be brought, I conceive, to equal perfection with that of *Nicobar*, if due care were taken to plant the male and female trees in the ſame place, inſtead of leaving the female, as at preſent, to bear an imperfect and unproductive fruit, and the diſtant male to ſpread itſelf only by the help of its radicating branches.

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NOTE on PAGE 150.

Though little can be added to M. POIVRE's deſcription of the *Salangane*, or *Hirundo, nidis edulibus*, yet as Captain FORREST was a perfect maſter of the *Malay* tongue, and deſcribed only what he had ſeen, it will not be amiſs to ſubjoin his account of that ſingular bird. "The bird with "an edible neſt is called, ſays he, *Jaimaláni* by the natives of the Moluccas, "and *Layang-layang* by the *Malays:* it is black, as jet, and much "like a marten, but conſiderably ſmaller. Its neſt, which the *Malays* "call *Sarang*, are found in caves, and generally in thoſe to which the "ſea has acceſs; and, as they are built in rows on perpendicular rocks, "from which the young birds frequently fall, thoſe caves are frequented "by fiſh, and often by ſnakes, who are hunting for prey: they are made "of a ſlimy gelatinous ſubſtance found on the ſhore, of the ſea-weed called "*agal agal*, and of ſoft greeniſh ſizy matter, often ſeen on rocks in the "ſhade when the water oozes from above. Before a man enters ſuch a "cave, he ſhould frighten out the birds, or keep his face covered. The "*Jaimaláni* lays her eggs four times a year, but only two at a time: if "her neſt be not torn from the rock, ſhe will uſe it once more, but it then "becomes dirty and black; a neſt uſed but once before it is gathered, muſt "be dried in the ſhade, ſince it eaſily abſorbs moiſture, and, if expoſed to "the ſun, becomes red. Such edible neſts are ſometimes found in caves "which the ſea never enters, but they are always of a dark hue, inſtead "of being, like that now produced, very nearly pellucid: they may be "met with in rocky iſlands over the whole eaſtern Archipelago, (by far "the largeſt in the world,) but never, I believe, on the coaſt of *China*, "whither multitudes of them are carried from *Batavia*. The white and "tranſparent neſts are highly eſteemed, and ſold at *Batavia* for ſeven, "eight, nine, or ten dollars a catty of 1⅓lb. but the crafty *Chineſe*, at "that port, who pack up the neſts one in another, to the length of a foot "or eighteen inches, that they may not eaſily be broken, ſeldom fail, by "a variety of artifices, to impoſe on their employers."*

VIII.

On the MYSTICAL POETRY *of the* PERSIANS *and* HINDUS.

By the PRESIDENT.

A FIGURATIVE mode of expreſſing the fervour of devotion, or the ardent love of created ſpirits toward their Beneficent Creator, has prevailed from time immemorial in *Aſia;* particularly among the *Perſian* theiſts, both ancient *Húshangis* and modern *Súfis*, who ſeem to have borrowed it from the *Indian* philoſophers of the *Vêdánta* ſchool; and their doctrines are alſo believed to be the ſource of that ſublime, but poetical, theology, which glows and ſparkles in the writings of the old *Academicks*. "PLATO travelled "into *Italy* and *Egypt*, ſays CLAUDE FLEURY, to learn "the theology of the Pagans at its fountain head:" its true fountain, however, was neither in *Italy* nor in *Egypt*, (though conſiderable ſtreams of it had been conducted thither by PYTHAGORAS, and by the family of MISRA,) but in *Perſia* or *India*, which the founder of the *Italick* ſect had viſited with a ſimilar deſign. What the *Grecian* travellers learned among the ſages of the eaſt, may perhaps be fully explained at a ſeaſon of leiſure, in another diſſertation; but we confine this eſſay to a ſingular ſpecies of poetry, which conſiſts almoſt wholly of a myſtical religious allegory, though it ſeems, on a tranſient view, to contain only the ſentiments of a wild and voluptuous libertiniſm: now, admitting the danger of a poetical ſtyle, in which the limits between vice and enthuſiaſm are ſo minute as to be hardly diſtinguiſhable, we muſt beware of cenſuring it ſeverely, and muſt allow it to be natural, though a warm imagination may carry it to a culpable exceſs; for an ardently grateful piety is congenial to the undepraved nature of man, whoſe mind, ſinking under the magnitude of the ſubject, and ſtruggling to

expreſs its emotions, has recourſe to metaphors and allegories, which it ſometimes extends beyond the bounds of cool reaſon, and often to the brink of abſurdity. BARROW, who would have been the ſubliméſt mathematician, if his religious turn of mind had not made him the deepeſt theologian of his age, deſcribes Love as "an affection or inclination of the "ſoul toward an object, proceeding from an appre-"henſion and eſteem of ſome excellence or conveni-"ence in it, as its *beauty*, worth, or utility, and pro-"ducing, if it be abſent, a proportionable deſire, and "conſequently an endeavour to obtain ſuch a pro-"perty in it, ſuch poſſeſſion of it, ſuch *an approxima-"tion to it, or union with it*, as the thing is capable of; "with a regret and diſpleaſure in failing to obtain it, "or in the want and loſs of it; begetting likewiſe a "complacence, ſatisfaction, and delight, in its pre-"ſence, poſſeſſion, or enjoyment, which is moreover "attended with a good-will toward it ſuitable to its "nature; that is, with a deſire that it ſhould arrive "at, or continue in, its beſt ſtate; with a delight to "perceive it thrive and flouriſh; with a diſpleaſure "to ſee it ſuffer or decay; with a conſequent endea-"vour to advance it in all good, and preſerve it from "all evil." Agreeably to this deſcription, which conſiſts of two parts, and was deſigned to compriſe the tender love of the Creator towards created ſpirits, the great philoſopher burſts forth in another place, with his uſual animation, and command of language, into the following panegyrick on the pious love of human ſouls toward the Author of their happineſs: "Love is "the ſweeteſt and moſt delectable of all paſſions; and, "when by the conduct of wiſdom, it is directed in a "rational way toward a worthy, congruous, and at-"tainable object, it cannot otherwiſe than fill the "heart with raviſhing delight: ſuch, in all reſpects, "ſuperlatively ſuch, is GOD; who, infinitely beyond "all other things, deſerveth our affection, as moſt per-"fectly amiable and deſirable; as having obliged us

"by

" by innumerable and inestimable benefits; all the " good that we have ever enjoyed, or can ever ex- " pect, being derived from his pure bounty; all things " in the world in competition with him being mean " and ugly; all things without him, vain, unprofitable, " and hurtful to us. He is the most proper object of " our love; for we chiefly were framed, and it is the " prime law of our nature, to love him; *our soul, from* " *its original instinct, vergeth towards him as its centre,* " *and can have no rest till it be fixed on him:* he alone " can satisfy the vast capacity of our minds, and fill " our boundless desires. He, of all lovely things, " most certainly and easily may be attained; for, " whereas, commonly men are crossed in their affec- " tion, and their love is embittered from their affect- " ing things imaginary, which they cannot reach, or " coy things, which disdain and reject them, it is with " God quite otherwise: He is most ready to impart " himself; he most earnestly desireth and wooeth our " love; he is not only most willing to correspond in " affection, but even doth prevent us therein: *He doth* " *cherish and encourage our love by sweetest influences,* " *and most consoling embraces,* by kindest expressions " of favour, by most beneficial returns; and, whereas " all other objects do in the enjoyment much fail our " expectation, he doth even far exceed it. Wherefore " in all affectionate motions of our hearts toward " God; in *desiring* him, or seeking his favour and " friendship; in *embracing* him, or setting our esteem, " our good will, our confidence on him; in *enjoying* " him by devotional meditations and addresses to him; " in a reflective sense of our interest and propriety in " him; *in that mysterious union of spirit, whereby* " *we do closely adhere to, and are, as it were, inserted* " *in him;* in a hearty complacence in his benignity, a " grateful sense of his kindness, and a zealous desire " of yielding some requital for it, we cannot but feel " very pleasant transports: indeed, that celestial flame, " kindled in our hearts by the spirit of love, cannot

" be

" be void of warmth; we cannot fix our eyes upon " *infinite beauty*, we cannot taſte infinite ſweetneſs, we " cannot cleave to infinite felicity, without alſo per- " petually rejoicing in the firſt daughter of Love to " GOD, Charity toward men; which, in complexion " and careful diſpoſition, doth much reſemble her " mother; for ſhe doth rid us from all theſe gloomy, " keen, turbulent imaginations and paſſions, which " cloud our mind, which fret our heart, which diſ- " compoſe the frame of our ſoul; from burning an- " ger, from ſtorming contention, from gnawing envy, " from rankling ſpite, from racking ſuſpicion, from " diſtracting ambition and avarice; and conſequent- " ly, doth ſettle our mind in an even temper, in a " ſedate humour, in an harmonious order, in *that* " *pleaſant ſtate of tranquillity, which naturally doth* " *reſult from the voidance of irregular paſſions.*" Now this paſſage from BARROW (which borders, I admit, on quietiſm and enthuſiaſtick devotion) differs only from the myſtical theology of the *Súfis* and *Yógis*, as the flowers and fruit of *Europe* differ in ſcent and flavour from thoſe of *Aſia*, or as *European* differs from *Aſiatick* eloquence: the ſame ſtrain, in poetical meaſure, would riſe up to the odes of SPENSER on *Divine Love* and *Beauty*; and in a higher key, with richer embelliſhments, to the ſongs of HAFIZ and JAYADE'VA, the raptures of the *Maſnavi*, and the myſteries of the *Bhágavat*.

Before we come to the *Perſians* and *Indians*, let me produce another ſpecimen of *European* theology, collected from a late excellent work of the illuſtrious M. NEKER. " Were men animated, ſays he, with " ſublime thoughts, did they reſpect the intellectual " power with which they are adorned, and take an " intereſt in the dignity of their nature, they would " embrace with tranſport that ſenſe of religion, which " ennobles their faculties, keeps their minds in full " ſtrength, and unites them in idea with him whoſe " immenſity

" immenſity overwhelms them with aſtoniſhment: *con-*
" *ſidering themſelves as an emanation from that infinite*
" *Being*, the ſource and cauſe of all things, they would
" then diſdain to be miſled by a gloomy and falſe
" philoſophy, and would cheriſh the idea of a GOD,
" who *created*, who *regenerates*, who *preſerves* this uni-
" verſe by invariable laws, and by a continued chain
" of ſimilar cauſes producing ſimilar effects; who per-
" vades all nature with his divine ſpirit, as an univer-
" ſal ſoul, which moves, directs, and reſtrains the
" wonderful fabrick of this world. The bliſsful idea
" of a GOD ſweetens every moment of our time, and
" embelliſhes before us the path of life; unites us de-
" lightfully to all the beauties of nature, and aſſo-
" ciates us with every thing that lives or moves. Yes;
" the whiſper of the gales, the murmur of waters, the
" peaceful agitation of trees and ſhrubs, would concur
" to engage our minds, and *affect our ſouls with tender-*
" *neſs*, if our thoughts were elevated to *one univerſal*
" *cauſe*, if we recognized on all ſides the work of *Him*
" *whom we love;* if we marked the traces of his auguſt
" ſteps, and benignant intentions; if we believed our-
" ſelves actually preſent at the diſplay of his bound-
" leſs power, and the magnificent exertions of his
" unlimited goodneſs. Benevolence, among all the
" virtues, has a character more than human, and a
" certain amiable ſimplicity in its nature, which ſeems
" analogous to the *firſt idea*, the original intention of
" conferring delight, which we neceſſarily ſuppoſe in
" the Creator, when we preſume to ſeek his motive
" in beſtowing exiſtence. Benevolence is that virtue,
" or, to ſpeak more emphatically, that *primordial beau-*
" *ty*, which preceded all times and all worlds; and
" when we reflect on it, there appears an analogy, ob-
" ſcure indeed at preſent, and to us imperfectly known,
" between our moral nature and a time yet very re-
" mote, when we ſhall ſatisfy our ardent wiſhes and
" lively hopes, which conſtitute perhaps a ſixth, and
" (if the phraſe may be uſed) a diſtant ſenſe. It may

" even

" even be imagined, that love, the brighteſt ornament " of our nature, love, enchanting and ſublime, is a " myſterious pledge for the aſſurance of thoſe hopes; " ſince love, by diſengaging us from ourſelves, by " tranſporting us beyond the limits of our own being, " is the firſt ſtep in our progreſs to a joyful immorta- " lity; and, by affording both the notion and example " of a cheriſhed object diſtinct from our own ſouls, " may be conſidered as an interpreter to our hearts of " ſomething which our intellects cannot conceive. " We may ſeem even to hear the ſupreme intelligence " and eternal ſoul of all nature, give this commiſſion " to the ſpirits which emanated from him: *Go; admire* " *a ſmall portion of my works, and ſtudy them; make* " *your firſt trial of happineſs, and learn to love him* " *who beſtowed it; but ſeek not to remove the veil* " *ſpread over the ſecret of your exiſtence: your nature* " *is compoſed of thoſe divine particles, which, at an infi-* " *nite diſtance, conſtitute my own eſſence: but you would* " *be too near me, were you permitted to penetrate the* " *myſtery of our ſeparation and union: wait the moment* " *ordained by my wiſdom; and, until that moment come,* " *hope to approach me only by adoration and gratitude.*"

If theſe two paſſages were tranſlated into *Sanſcrit* and *Perſian*, I am confident, that the *Védántes* and *Súfis* would conſider them as an epitome of their common ſyſtem; for they concur in believing that the ſouls of men differ infinitely in *degree*, but not at all in *kind*, from the divine ſpirit, of which they are *particles*, and in which they will ultimately be abſorbed; that the ſpirit of GOD pervades the univerſe, always immediately preſent to his work, and conſequently always in ſubſtance; that he alone is perfect benevolence, perfect truth, perfect beauty; that the love of him alone is *real* and genuine love, while that of all other objects is *abſurd* and illuſory; that the beauties of nature are faint reſemblances, like images in a mirror, of the divine charms; that, from eternity without beginning,

ning, to eternity without end, the ſupreme benevolence is occupied in beſtowing happineſs, or the means of attaining it: that men can only attain it by performing their part of the *primal covenant* between them and the Creator; that nothing has a pure abſolute exiſtence but *mind* or *ſpirit*; that *material ſubſtances*, as the ignorant call them, are no more than gay *pictures*, preſented continually to our *minds* by the ſempiternal artiſt; that we muſt beware of attachment to ſuch *phantoms*, and attach ourſelves excluſively to GOD, who truly exiſts in us, as we exiſt ſolely in him; that we retain, even in this forlorn ſtate of ſeparation from our beloved, the *idea* of *heavenly beauty*, and the *remembrance* of our *primeval vows*; that ſweet muſick, gentle breezes, fragrant flowers, perpetually renew the primary *idea*, refreſh our fading memory, and melt us with tender affections; that we muſt cheriſh thoſe affections, and, by abſtracting our ſouls from *vanity*, that is, from all but GOD, approximate to his eſſence, in our final union with which will conſiſt our ſupreme beatitude. From theſe principles flow a thouſand metaphors, and other poetical figures, which abound in the ſacred poems of the *Perſians* and *Hindus*, who ſeem to mean the ſame thing in ſubſtance, and differ only in expreſſion, as their languages differ in idiom! The modern SU'FIS, who profeſs a belief in the *Koran*, ſuppoſe, with great ſublimity both of thought and of diction, an *expreſs contract*, on *the day of eternity with beginning*, between the aſſemblage of created ſpirits and the ſupreme ſoul, from which they were detached, when a celeſtial voice pronounced theſe words, addreſſed to each ſpirit ſeparately: "Art thou not with thy Lord?" that is, art thou not bound by a ſolemn contract with him? and all the ſpirits anſwered with one voice, "Yes:" hence it is, that *aliſt*, or *art thou not?* and *beli*, or *yes*, inceſſantly occur in the myſtical verſes of the *Perſians*, and of the *Turkiſh* poets, who imitate them, as the *Romans* imitated the *Greeks*. The *Hindus* deſcribe the ſame

covenant

covenant under the figurative notion, ſo finely expreſſed by ISAIAH, of a *nuptial contract*; for, conſidering GOD in the three characters of Creator, Regenerator, and Preſerver, and ſuppoſing the power of *Preſervation* and *Benevolence* to have become incarnate in the perſon of CRISHNA, they repreſent him as married to RA'DHA', a word ſignifying *atonement*, *pacification*, or *ſatisfaction*, but applied allegorically to the *ſoul of man*, or rather to *the whole aſſemblage of created ſouls*, between whom and the benevolent Creator they ſuppoſe that *reciprocal* love, which BARROW deſcribes with a glow of expreſſion perfectly oriental, and which our moſt orthodox theologians believe to have been myſtically *ſhadowed* in the Song of SOLOMON, while they admit that, in a *literal* ſenſe, it is an epithalamium on the marriage of the ſapient king with the princeſs of *Egypt*. The very learned author of the Prelections on Sacred Poetry declared his opinion, that the Canticles were founded on hiſtorical truth, but involved in allegory of that ſort which he named *myſtical*: and the beautiful poem on the loves of LAILI and MAJNUM, by the inimitable NIZA'MI, (to ſay nothing of other poems on the ſame ſubject,) is indiſputably built on true hiſtory, yet avowedly allegorical and myſterious; for the introduction to it is a continued rapture on *divine love*; and the name of LAILI ſeems to be uſed in the *Maſnavi*, and the Odes of HAFIZ, for the omnipreſent ſpirit of GOD.

It has been made a queſtion, whether the poems of HAFIZ muſt be taken in a literal or in a figurative ſenſe; but the queſtion does not admit of a general and direct anſwer; for even the moſt enthuſiaſtick of his commentators allow, that ſome of them are to be taken literally; and his editors ought to have diſtinguiſhed them, as our SPENSER has diſtinguiſhed his four odes on *Love* and *Beauty*, inſtead of mixing the profane with the divine, by a childiſh arrangement according

cording to the alphabetical order of the rhymes. HAFIZ never pretended to more than human virtues, and it is known he had human propenſities; for, in his youth, he was paſſionately in love with a girl ſurnamed *Shákhi Nebát*, or the *Branch of Sugarcane*, and the Prince of *Shiraz* was his rival: ſince there is an agreeable wildneſs in the ſtory, and ſince the poet himſelf alludes to it in one of his odes, I give it you at length from the commentary. There is a place called *Piriſebz*, or the *Green Old Man*, about four *Perſian* leagues from the city; and a popular opinion had long prevailed, that a youth, who ſhould paſs forty ſucceſſive nights in *Piriſebz* without ſleep, would infallibly become an excellent poet: young HAFIZ had accordingly made a vow, that he would ſerve that apprenticeſhip with the utmoſt exactneſs, and for thirty-nine days he rigorouſly diſcharged his duty, walking every morning before the houſe of his coy miſtreſs, taking ſome refreſhment and reſt at noon, and paſſing the night awake at his poetical ſtation; but, on the fortieth morning, he was tranſported with joy on ſeeing the girl beckon to him through the lattices, and invite him to enter: ſhe received him with rapture, declared her preference of a bright genius to the ſon of a king, and would have detained him all night, if he had not recollected his vow, and, reſolving to keep it inviolate, returned to his poſt. The people of *Shiraz* add, (and the fiction is grounded on a couplet of HAFIZ,) that early next morning, *an old man in a green mantle*, who was no leſs a perſonage than KHIZR himſelf, approached him at *Piriſebz* with a cup brim full of nectar, which the *Greeks* would have called the water of *Aganippe*, and rewarded his perſeverance with an inſpiring draught of it. After his juvenile paſſions had ſubſided, we may ſuppoſe that his mind took that religious bent which appears in moſt of his compoſitions; for there can be no doubt that the following diſtichs, collected from different odes, relate to the myſtical theology of the *Súfis*:

"In

"In eternity without beginning, a ray of thy beauty "began to gleam; when love ſprang into being, and "caſt flames over all nature:

"On that day thy cheek ſparkled even under thy "veil, and all this beautiful imagery appeared on the "mirror of our fancies.

"Riſe, my ſoul; that I may pour thee forth on "the pencil of that ſupreme artiſt, who compriſed "in a turn of his compaſs all this wonderful ſce-"nery!

"From the moment when I heard the divine "ſentence, *I have breathed into man a portion of my "ſpirit*, I was aſſured that we were His, and He "ours.

"Where are the glad tidings of union with thee, "that I may abandon all deſire of life? I am a bird "of holineſs, and would fain eſcape from the net of "this world.

"Shed, O Lord, from the cloud of heavenly "guidance, one cheering ſhower, before the mo-"ment when I muſt riſe up like a particle of dry "duſt!

"The ſum of our tranſactions, in this univerſe, "is nothing; bring us the wine of devotion; for "the poſſeſſions of this world vaniſh.

"The true object of heart and ſoul, is the glory of "union with our beloved: that object really exiſts; "but without it, both heart and ſoul would have no "exiſtence.

"O the

" O the bliſs of that day, when I ſhall depart from " this deſolate manſion; ſhall ſeek reſt for my ſoul; " and ſhall follow the traces of my beloved.

" Dancing with love of his beauty, like a mote " in a ſun-beam, till I reach the ſpring and foun- " tain of light, whence yon ſun derives all his " luſtre!"

The couplets which follow, relate as indubitably to human love, and ſenſual gratifications:

" May the hand never ſhake, which gathered the " grapes! May the foot never ſlip, which preſſed " them!

" That poignant liquor, which the zealot calls the " *mother of ſins*, is pleaſanter and ſweeter to me than " the kiſſes of a maiden.

" Wine two years old, and a damſel of fourteen, are " ſufficient ſociety for me, above all companies, great " or ſmall.

" How delightful is dancing to lively notes, and the " cheerful melody of the flute, eſpecially when we " touch the hand of a beautiful girl!

" *Call for wine, and ſcatter flowers around: what* " *more can thou aſk from fate?* Thus ſpoke the night- " ingale this morning; what ſayeſt thou, ſweet roſe, to " his precepts?

" Bring thy couch to the garden of roſes, that " thou mayeſt kiſs the cheeks and lips of lovely " damſels; quaff rich wine, and ſmell odoriferous " bloſſoms.

" O branch

" O branch of an exquiſite roſe-plant, for whoſe
" ſake doſt thou grow? Ah! on whom will that ſmil-
" ing roſe-bud confer delight?

" The roſe would have diſcourſed on the beauties
" of my charmer, but the gale was jealous, and ſtole
" her breath before ſhe ſpoke.

" In this age, the only friends who are free from
" blemiſh, are a flaſk of pure wine, and a volume of
" elegant love-ſongs.

" O the joy of that moment, when the ſelf-ſuffi-
" ciency of inebriation rendered me independent of
" the prince and of his miniſter!"

Many zealous admirers of HA'FIZ inſiſt, that by wine he invariably means *devotion*: and they have gone ſo far as to compoſe a dictionary of words in the *language*, as they call it, of the *Sufis*: in that vocabulary, *ſleep* is explained by *meditation* on the divine perfections, and perfume by *hope* of the divine favour; *gales* are *illapſes* of grace; *kiſſes* and *embraces*, the raptures of piety; *idolaters*, *infidels*, and *libertines*, are men of the pureſt religion, and their *idol* is the Creator himſelf; the *tavern* is a retired oratory, and its *keeper*, a ſage inſtructor; *beauty* denotes the *perfection* of the Supreme Being; *treſſes* are the expanſion of his glory; *lips*, the hidden myſteries of his eſſence; *down* on the cheek, the world of ſpirits who encircle his throne; and a *black mole*, the *point* of indiviſible unity: laſtly, *wantonneſs*, *mirth*, and *inebriety*, mean religious ardour, and abſtraction from all terreſtrial thoughts. The poet himſelf gives a colour in many paſſages to ſuch an interpretation; and without it we can hardly conceive that his poems, or thoſe of his numerous imitators, would be tolerated in a *Muſelman* country, eſpecially at *Conſtantinople*, where they are venerated as divine compoſitions: it muſt be admitted, that the ſublimity of

of the *myſtical allegory*, which, like metaphors and compariſons, ſhould be *general* only, not minutely exact, is diminiſhed, if not deſtroyed, by an attempt at *particular* and *diſtinct reſemblances;* and that the ſtyle is open to dangerous miſinterpretation, while it ſupplies real infidels with a pretext for laughing at religion itſelf.

On this occaſion I cannot refrain from producing a moſt extraordinary ode by a *Súfi* of *Bokáhrà*, who aſſumed the poetical ſurname of Ismat: a more modern poet, by prefixing three lines to each couplet, which rhyme with the firſt hemiſtich, has very elegantly and ingeniouſly converted the *Keſidah* into a *Mokhammes*, but I preſent you only with a literal verſion of the original diſtichs.

" Yeſterday, half inebriated, I paſſed by the quar-
" ter where the vintners dwell, to ſeek the daughter of
" an infidel who ſells wine.

" At the end of the ſtreet, there advanced before
" me a damſel, with a fairy's cheeks, who, in the
" manner of a Pagan, wore her treſſes diſhevelled
" over her ſhoulders like the ſacerdotal thread. I ſaid,
" *O thou, to the arch of whoſe eye-brow the new moon*
" *is a ſlave, what quarter is this, and where is thy*
" *manſion?*

" She anſwered: *Caſt thy roſary on the ground; bind*
" *on thy ſhoulder the thread of Paganiſm; throw ſtones*
" *at the glaſs of piety; and quaff wine from a full*
" *goblet:*

" *After that come before me, that I may whiſper a*
" *word in thine ear; thou wilt accompliſh thy journey,*
" *if thou liſten to my diſcourſe.*

" Abandoning my heart, and rapt in extaſy, I ran " after her, till I came to a place, in which religion " and reaſon forſook me.

" At a diſtance I beheld a company, all inſane and " inebriated, who came boiling and roaring with ar- " dour from the wine of love;

" Without cymbals, or lutes, or viols, yet all full " of mirth and melody; without wine, or goblet, or " flaſk, yet all inceſſantly drinking.

" When the cord of reſtraint ſlipped from my " hand, I deſired to aſk her one queſtion, but ſhe " ſaid, *Silence!*

" *This is no ſquare temple, to the gate of which thou* " *canſt arrive precipitately; this is no moſque, to which* " *thou canſt come with tumult, but without knowledge.* " *This is the banquet-houſe of infidels, and within it* " *all are intoxicated; all, from the dawn of eternity, to* " *the day of reſurrection, loſt in aſtoniſhment.*

" *Depart, then, from the cloiſter, and take the way* " *to the tavern: caſt off the cloak of a derviſe, and* " *wear the robe of a libertine.*

" I obeyed; and, if thou deſireſt the ſame ſtrain " and colour with [illegible] him, and ſell this " world and the next for one drop of pure wine."

Such is the ſtrange religion, and ſtranger language, of the *Súfis;* but moſt of the *Aſiatick* poets are of that religion, and if we think it worth while to read their poems, we muſt think it worth while to underſtand them: their great *Maulaví* aſſures us, that " they " profeſs eager deſire, but with no carnal affection, and " circulate

"circulate the cup, but no material goblet; ſince all "things are ſpiritual in their ſect, all is myſtery with-"in myſtery;" conſiſtently with which declaration, he opens his aſtoniſhing work, entitled the *Maſnavi*, with the following couplets:

Hear how yon reed, in ſadly-pleaſing tales,
Departed bliſs, and preſent woe bewails!
'With me from native banks untimely torn,
'Love-warbling youths and ſoft-ey'd virgins mourn.
'O! let the heart, by fatal abſence rent,
'Feel what I ſing, and bleed when I lament;
'Who roams in exile from his parent bow'r,
'Pants to return, and chides each ling'ring hour.
'My notes, in circles of the grave and gay,
'Have hail'd the riſing, cheer'd the cloſing day:
'Each in my fond affections claim'd a part,
'But none diſcern'd the ſecret of my heart.
'What though my ſtrains and ſorrows flow combin'd?
'Yet ears are ſlow, and carnal eyes are blind.
'Free through each mortal form the ſpirits roll,
'But ſight avails not.—Can we ſee the ſoul?'
Such notes breath'd gently from yon vocal frame:
Breath'd, ſaid I? no, 'twas all enliv'ning flame.
'Tis love that fills the reed with warmth divine;
'Tis love that ſparkles in the racy wine.
Me, plaintive wand'rer from my peerleſs maid,
The reed has fir'd, and all my ſoul betray'd.
He gives the bane, and he with balſam cures;
Afflicts, yet ſooths; impaſſions, yet allures.

Delightful pangs his am'rous tales prolong;
And LAILI's frantick lover lives in ſong.
Not he, who reaſons beſt, this wiſdom knows:
Ears only drink what rapt'rous tongues diſcloſe.
Nor fruitleſs deem the reed's heart-piercing pain:
See ſweetneſs dropping from the parted cane.
Alternate hope and fear my days divide;
I courted Grief, and Anguiſh was my bride.
Flow on, ſad ſtream of life! I ſmile ſecure:
THOU liveſt; THOU, the pureſt of the pure!
Riſe, vig'rous youth! be free; be nobly bold;
Shall chains confine you, though they blaze with gold?
Go; to your vaſe the gather'd main convey:
What were your ſtores? The pittance of a day!
New plans for wealth your fancies would invent;
Yet ſhells, to nouriſh pearls, muſt lie content.
The man whoſe robe love's purple arrows rend,
Bids av'rice reſt, and toils tumultuous end.
Hail, heav'nly love! true ſource of endleſs gains!
Thy balm reſtores me, and thy ſkill ſuſtains.
Oh, more than GALEN learn'd, than PLATO wiſe!
My guide, my law, my joy ſupreme ariſe!
Love warms this frigid clay with myſtick fire,
And dancing mountains leap with young deſire.
Bleſt is the ſoul that ſwims in ſeas of love,
And long the life ſuſtain'd by food above.
With forms imperfect can perfection dwell?
Here pauſe, my ſong; and thou, vain world, farewell.

A volume might be filled with ſimilar paſſages from the *Súfi* poets; from SA'IB, ORFI, MI'R KHOSRAU, JA'MI,

JA'MI, HAZI'N, and SA'BIK, who are next in beauty of compoſition to HA'FIZ and SADI, but next at a conſiderable diſtance: from MESI'HI, the moſt elegant of their *Turkiſh* imitators; from a few *Hindi* poets of our own times; and from IBNUL FA'RED, who wrote myſtical odes in *Arabick*: but we may cloſe this account of the *Súfis* with a paſſage from the third book of the BUSTAN, the declared ſubject of which is *divine love*; referring you for a particular detail of their metaphyſicks and theology, to the *Dabiſtan* of MOHSANI FANI; and to the pleaſing eſſay, called the *Junction of two Seas*, by that amiable and unfortunate prince, DA'RA' SHECU'H:

"The love of a being compoſed, like thyſelf, of "water and clay, deſtroys thy patience and peace of "mind; it excites thee, in thy waking hours, with "minute beauties, and engages thee in thy ſleep, with "vain imaginations: with ſuch real affection doſt thou "lay thy head on her foot, that the univerſe, in com-"pariſon of her, vaniſhes into nothing before thee; "and, ſince thy gold allures not her eye, gold and "mere earth appear equal in thine. Not a breath "doſt thou utter to any one elſe, for with her thou "haſt no room for any other; thou declareſt that her "abode is in thine eye, or, when thou cloſeſt it, in "thy heart; thou haſt no fear of cenſure from any "man; thou haſt no power to be at reſt for a moment: "if ſhe demands thy ſoul, it runs inſtantly to thy lip; "and if ſhe waves a cimeter over thee, thy head falls "immediately under it. Since an abſurd love, with "its baſis on air, affects thee ſo violently, and com-"mands with a ſway ſo deſpotick, canſt thou wonder, "that they who walk in the true path, are drowned in "the ſea of myſterious adoration? They diſregard "life through affection for its giver; they abandon "the world through remembrance of its maker; they "are inebriated with the melody of amorous com-

"plaints:

"plaints; they remember their beloved, and reſign "to him both this life and the next. Through re- "membrance of GOD, they ſhun all *mankind*: *they* "are ſo enamoured of the cup-bearer, that they ſpill "the wine from the cup. No panacea can heal them, "for no mortal can be apprized of their malady; ſo "loudly has rung in their ears, from eternity without "beginning, the divine word *aleſt* with *beli*, the tu- "multuous exclamations of all ſpirits. They are a "ſect fully employed, but ſitting in retirement; their "feet are of earth, but their breath is a flame: with "a ſingle yell they could rend a mountain from its "baſe; with a ſingle cry they could throw a city into "confuſion: like wind, they are concealed, and move "nimbly; like ſtone, they are ſilent, yet repeat "GOD's praiſes. At early dawn their tears flow ſo "copiouſly as to waſh from their eyes the black pow- "der of ſleep: though the courſer of their fancy ran "ſo ſwiftly all night, yet the morning finds them left "behind in diſorder: night and day they are plunged "in an ocean of ardent deſire, till they are unable, "through aſtoniſhment, to diſtinguiſh night from day. "So enraptured are they with the beauty of Him who "decorated the human form, that, with the beauty of "the form itſelf, they have no concern; and if ever "they behold a beautiful ſhape, they ſee in it the "myſtery of GOD's work.

"The wiſe take not the huſk in exchange for the "kernel; and he who makes that choice, has no un- "derſtanding. He only has drunk the pure wine of "unity, who has forgotten, by remembering GOD, all "things elſe in both worlds."

Let us return to the *Hindus*, among whom we now find the ſame emblematical theology, which PYTHAGORAS admired and adopted. The loves of CRISHNA and RADHA, or the reciprocal attraction between the

divine goodneſs and the human ſoul, are told at large in the tenth book of the *Bhágavat*, and are the ſubject of a little *Paſtoral Drama*, entitled *Gítagóvinda:* it was the work of JAYADE'VA, who flouriſhed, it is ſaid, before CALIDAS, and was born, as he tells us himſelf, in *Cenduli*, which many believe to be in *Calinga;* but, ſince there is a town of a ſimilar name in *Berdwan*, the natives of it inſiſt that the fineſt lyrick poet of *India* was their countryman, and celebrate, in honour of him, an annual jubilee, paſſing a whole night in repreſenting his drama, and in ſinging his beautiful ſongs. After having tranſlated the *Gítagóvinda* word for word, I reduced my tranſlation to the form in which it is now exhibited: omitting only thoſe paſſages, which are too luxuriant and too bold for an *European* taſte, and the prefatory ode on the ten incarnations of VISHNU, with which you have been preſented on another occaſion: the phraſes in *Italicks*, are the burdens of the ſeveral ſongs; and you may be aſſured, that not a ſingle image or idea has been added by the tranſlator.

GI'TA-

GÍTAGÓVINDA;

OR,

THE SONGS OF JAYADÉVA.

'THE firmament is obſcured by clouds: the 'woodlands are black with *Tamâla*-trees; that 'youth, who roves in the foreſt, will be fearful in 'the gloom of night: go, my daughter; bring the 'wanderer home to my ruſtick manſion.' Such was the command of NANDA, the fortunate herdſman; and hence aroſe the love of RA'DHA' and MA'DHAVA, who ſported on the bank of *Yamunà*, or haſtened eagerly to the ſecret bower.

If thy ſoul be delighted with the remembrance of HERI, or ſenſible to the raptures of love, liſten to the voice of JAYADE'VA, whoſe notes are both ſweet and brilliant. O THOU, who reclineſt on the boſom of CAMALA'; whoſe ears flame with gems, and whoſe locks are embelliſhed with ſylvan flowers; thou, from whom the day-ſtar derived his effulgence, who ſleweſt the venom-breathing CA'LIYA, who beamedſt, like a ſun, on the tribe of YADU, that flouriſhed like a lotos; thou, who ſiteſt on the plumage of GARURA, who, by ſubduing demons, gaveſt exquiſite joy to the aſſembly of immortals; thou, for whom the daughter of JANACA was decked in gay apparel, by whom DU'SHANA was overthrown; thou, whoſe eye ſparkles like the water-lily, who calledſt three worlds into exiſtence; thou, by whom the rocks of *Mandar* were eaſily ſupported,

ported, who ſippeſt nectar from the radiant lips of PEDMA', as the fluttering *Chacóra* drinks the moon-beams; *be victorious*, O HERI, *lord of conqueſt!*

RA'DHA' fought him long in vain, and her thoughts were confounded by the fever of deſire: ſhe roved in the vernal morning among the twining *Vâſantis* covered with ſoft bloſſoms, when a damſel thus addreſſed her with youthful hilarity: 'The gale, that has wantoned round the beautiful clove-plants, breathes 'now from the hills of *Malaya*; the circling arbours 'reſound with the notes of the *Cócil*, and the murmers 'of honey-making ſwarms. Now the hearts of damſels, whoſe lovers travel at a diſtance, are pierced 'with anguiſh; while the bloſſoms of *Bacul* are conſpicuous among the flowerets covered with bees. 'The *Tamâla*, with leaves dark and odorous, claims a 'tribute from the muſk, which it vanquiſhes; and the 'cluſtering flowers of the *Paláſa* reſemble the nails of 'CA'MA, with which he rends the hearts of the young. 'The full-blown *Céſara* gleams like the ſceptre of the 'world's monarch, Love; and the pointed thyrſe of 'the *Cétaca* reſembles the darts by which lovers are 'wounded. See the bunches of *Pátali*-flowers filled 'with bees, like the quiver of SMARA full of ſhafts; 'while the tender bloſſom of the *Carúna* ſmiles to ſee 'the whole world laying ſhame aſide. The far-'ſcented *Mádhavi* beautifies the trees round which it 'twines; and the freſh *Mallica*-bluſhes, with rich per-'fume, even the hearts of hermits; while the *Amra*-'tree with blooming treſſes is embraced by the gay 'creeper *Atimucta*, and the blue ſtreams of *Yamunà* 'wind round the groves of *Vrindávan*. *In this charm-'ing ſeaſon, which gives pain to ſeparated lovers, young* HERI *ſports and dances with a company of damſels.* 'A breeze, like the breath of love, from the fragrant 'flowers of the *Cétaca*, kindles every heart, whilſt it 'perfumes the woods with the duſt which it ſhakes 'from the *Mallicá* with half-opened buds; and the

'*Cócila*

'*Cócila* burſts into ſong, when he ſees the bloſſoms 'gliſtening on the lovely *Raſála*.'

The jealous RA'DHA' gave no anſwer; and, ſoon after, her officious friend, perceiving the foe of MURA in the foreſt, eager for the rapturous embraces of the herdſmens' daughters, with whom he was dancing, thus again addreſſed his forgotten miſtreſs: 'With a 'garland of wild flowers deſcending even to the yellow 'mantle, that girds his azure limbs, diſtinguiſhed by 'ſmiling cheeks, and by ear-rings that ſparkle as he 'plays, HERI *exults in the aſſemblage of amorous dam-'ſels.* One of them preſſes him with her ſwelling 'breaſt, while ſhe warbles with exquiſite melody. 'Another, affected by a glance from his eye, ſtands 'meditating on the lotos of his face. A third, on 'pretence of whiſpering a ſecret in his ear, approaches 'his temples, and kiſſes them with ardour. One ſeizes 'his mantle, and draws him towards her, pointing to 'the bower on the banks of *Yamunà*, where elegant '*Vanjulas* interweave their branches. He applauds 'another who dances in the ſportive circle, whilſt 'her bracelets ring as ſhe beats time with her palms. 'Now he careſſes one, and kiſſes another, ſmiling on 'a third with complacency; and now he chaſes her 'whoſe beauty has moſt allured him. Thus the wan-'ton HERI frolicks, in the ſeaſon of ſweets, among 'the maids of *Vraja*, who ruſh to his embraces, as if 'he were Pleaſure itſelf aſſuming a human form; and 'one of them, under a pretext of hymning his divine 'perfections, whiſpers in his ear, "Thy lips, my be-'loved, are nectar."

RA'DHA' remains in the foreſt: but reſenting the promiſcuous paſſion of HERI, and his neglect of her beauty, which he once thought ſuperior, ſhe retires to a bower of twining plants, the ſummit of which re-ſounds with the hummings of ſwarms engaged in their

ſweet

ſweet labours; and there, falling languid on the ground, ſhe thus addreſſes her female companion. 'Though he take recreation in my abſence, and ſmile on 'all around him, yet my ſoul remembers Him, whoſe be-'guiling reed modulates a tune ſweetened by the nectar 'of his quivering lip, while his ear ſparkles with gems, 'and his eye darts amorous glances; Him, whoſe 'locks are decked with the plumes of peacocks re-'ſplendent with many-coloured moons, and whoſe 'mantle gleams like a dark-blue cloud illumined with 'rain-bows; Him, whoſe graceful ſmile gives new 'luſtre to his lips, brilliant and ſoft as a dewy leaf, 'ſweet and ruddy as the bloſſom of *Bandhujiva*, 'while they tremble with eagerneſs to kiſs the daugh-'ters of the herdſmen; Him, who diſperſes the gloom 'with beams from the jewels which decorate his bo-'ſom, his wriſts, and his ancles; on whoſe forehead 'ſhines a circlet of ſandal-wood, which makes even the 'moon contemptible, when it falls through irradiated 'clouds; Him, whoſe ear-rings are formed of entire 'gems in the ſhape of the fiſh *Macar* on the banners 'of Love; even the yellow-robed God, whoſe attend-'ants are the chiefs of deities, of holy men, and of 'demons; Him, who reclines under a gay *Cadamba*-'tree; who formerly delighted me, while he gracefully 'waved in the dance, and all his ſoul ſparkled in his 'eye. My weak mind thus enumerates his qualities; 'and, though offended, ſtrives to baniſh offence. 'What elſe can it do? It cannot ſtop with its affection 'for CHRISHNA, whoſe love is excited by other dam-'ſels, and who ſports in the abſence of RA'DHA'. 'Bring, *O friend*, that vanquiſher of the demon CE'SI, 'to *ſport with* me, who am repairing to a ſecret bower, 'who look timidly on all ſides, who meditate with amo-'rous fancy on his divine transfiguration. Bring him 'whoſe diſcourſe was once compoſed of the gentleſt 'words, to converſe with me, who am baſhful on his 'firſt approach, and expreſs my thoughts with a ſmile

'ſweet

'ſweet as honey. Bring him, who formerly ſlept on 'my boſom, to recline with me on a green bed of 'leaves juſt gathered, while his lip ſheds dew, and my 'arms enfold him. Bring him, who has attained the 'perfection of ſkill in love's art, whoſe hand uſed to 'preſs theſe firm and delicate ſpheres, to play with 'me; whoſe voice rivals that of the *Cócil*, and whoſe 'treſſes are bound with waving bloſſoms. Bring him, 'who formerly drew me by the locks to his embrace, 'to repoſe with me, whoſe feet tinkle as they move, 'with rings of gold and of gems; whoſe looſened zone 'ſounds as it falls; and whoſe limbs are ſlender and 'flexible as the creeping plant. That God, whoſe 'cheeks are beautified by the nectar of his ſmiles, 'whoſe pipe drops in his extaſy, I ſaw in the grove 'encircled by the damſels of *Vraja*, who gazed on him 'aſkance from the corners of their eyes; I ſaw him in 'the grove with happier damſels, yet the ſight of him 'delighted me. Soft is the gale which breathes over 'yon clear pool, and expands the cluſtering bloſſoms 'of the voluble *Aſóca;* ſoft, yet grievous to me in the 'abſence of the foe of MADHU. Delightful are the 'flowers of *Amra*-trees on the mountain-top, while 'the murmuring bees purſue their voluptuous toil; 'delightful, yet afflicting to me, O friend, in the ab-'ſence of the youthful CE'SAVA.'

Meantime, the deſtroyer of CANSA, having brought to his remembrance the amiable RA'DHA', forſook the beautiful damſels of *Vraja:* he ſought her in all parts of the foreſt; his old wound from love's arrow bled again; he repented of his levity; and ſeated in a bower near the bank of *Yamuná*, the blue daughter of the ſun, thus poured forth his lamentation.

'She is departed—ſhe ſaw me, no doubt, ſurround-'ed by the wanton ſheperdeſſes; yet, conſcious of my 'fault, I durſt not intercept her flight. '*Woe is me! 'ſhe feels a ſenſe of injured honour, and is departed in wrath.*

'*wrath.* How will ſhe conduct herſelf? How will 'ſhe expreſs her pain in ſo long a ſeparation? What 'is wealth to me? What are numerous attendants? 'What are the pleaſures of the world? What joy can 'I receive from a heavenly abode? I ſeem to behold 'her face with eye-brows contracting themſelves 'through her juſt reſentment: it reſembles a freſh lo-'tos over which two black bees are fluttering: I 'ſeem, ſo preſent is ſhe to my imagination, even now 'to careſs her with eagerneſs. Why then do I ſeek 'her in this foreſt? Why do I lament without cauſe? 'O ſlender damſel, anger, I know, has torn thy ſoft 'boſom; but whither thou art retired, I know not. 'How can I invite thee to return? Thou art ſeen by 'me, indeed, in a viſion; thou ſeemeſt to move be-'fore me. Ah! why doſt thou not ruſh, as before, 'to my embrace? Do but forgive me: never again 'will I commit a ſimilar offence. Grant me but a 'ſight of thee, O lovely RA'DHIC'A; for my paſſion 'torments me; I am not the terrible MAHE'SA; a gar-'land of water-lilies with ſubtil threads decks my 'ſhoulders; not ſerpents with twiſted folds: the blue 'petals of the lotos glitter on my neck; not the azure 'gleam of poiſon: powdered ſandal-wood is ſprin-'kled on my limbs; not pale aſhes: O, God of Love, 'miſtake me not for MAHA'DE'VA. Wound me not 'again; approach me not in anger; I love already 'but too paſſionately; yet I have loſt my beloved. 'Hold not in thy hand that ſhaft barbed with an *Amra*-'flower! Brace not thy bow, thou conqueror of the 'world! Is it valour to ſlay one who faints? My heart 'is already pierced by arrows from RA'DHA'S eyes, 'black and keen as thoſe of an antelope; yet mine 'eyes are not gratified with her preſence. Her eyes 'are full of ſhafts: her eye-brows are bows; and the 'tips of her ears are ſilken ſtrings: thus armed by 'ANANGA, the God of Deſire, ſhe marches, herſelf a 'goddeſs, to enſure his triumph over the vanquiſhed 'univerſe. I meditate on her delightful embrace, on

'the

'the raviſhing glances darted from her eye, on the 'fragrant lotos of her mouth, on her nectar-drop-'ping ſpeech, on her lips, ruddy as the berries of the 'Bimba; yet even my fixed meditation on ſuch an 'aſſemblage of charms encreaſes, inſtead of alleviat-'ing the miſery of ſeparation.'

The damſel, commiſſioned by RA'DHA', found the diſconſolate God under an arbour of ſpreading *Vániras* by the ſide of *Yamunà*; where preſenting herſelf gracefully before him, ſhe thus deſcribed the affliction of his beloved:

'She deſpiſes eſſence of ſandal-wood, and even by 'moon-light ſits brooding over her gloomy ſorrow; 'ſhe declares the gale of *Malaya* to be venom, and 'the ſandal-trees, through which it has breathed, to 'have been the haunt of ſerpents. *Thus*, O MA'D-'HAVA, *is ſhe afflicted in thy abſence with the pain 'which love's dart has occaſioned: her ſoul is fixed on 'thee.* Freſh arrows of deſire are continually aſſail-'ing her; and ſhe forms a net of lotos leaves as armour 'for her heart, which thou alone ſhouldſt fortify. She 'makes her own bed of the arrows darted by the 'flowery-ſhafted God; but when ſhe hoped for thy 'embrace, ſhe had formed for thee a couch of ſoft 'bloſſoms. Her face is like a water-lily veiled in 'the dew of tears, and her eyes appear like moons 'eclipſed, which let fall their gathered nectar through 'pain cauſed by the tooth of the furious dragon. 'She draws thy image with muſk in the character of 'the Deity with five ſhafts, having ſubdued the *Macar*, 'or horned ſhark, and holding an arrow tipped with 'an *Amra*-flower: thus ſhe draws thy picture, and 'worſhips it. At the cloſe of every ſentence, "O "MA'DHAVA, ſhe exclaims, at thy feet am I fallen; "and in thy abſence, even the moon, though it be a "vaſe full of nectar, inflames my limbs." 'Then, 'by the power of imagination, ſhe figures thee ſtand-'ing before her; thee, who art not eaſily attained:

'ſhe

'ſhe ſighs, ſhe ſmiles, ſhe mourns, ſhe weeps, ſhe
'moves from ſide to ſide, ſhe laments and rejoices by
'turns. Her abode is a foreſt; the circle of her fe-
'male companions is a net; her ſighs are flames of
'fire kindled in a thicket; herſelf (alas! through thy
'abſence) is become a timid roe; and Love is the
'tiger who ſprings on her like YAMA, the Genius of
'Death. So emaciated is her beautiful body, that
'even the light garland, which waves over her boſom,
'ſhe thinks a load. *Such, O bright-haired God, is*
'RA'DHA', *when thou art abſent.* If powder of ſandal-
'wood, finely levigated, be moiſtened and applied to
'her breaſts, ſhe ſtarts, and miſtakes it for poiſon.
'Her ſighs form a breeze long extended, and burn
'her like the flame which reduced CANDARPA to
'aſhes. She throws around her eyes, like blue water-
'lilies with broken ſtalks, dropping lucid ſtreams.
'Even her bed of tender leaves appears in her ſight
'like a kindled fire. The palm of her hands ſupports
'her aching temple, motionleſs as the creſcent riſing
'at eve. "HERI, HERI," thus in ſilence ſhe medi-
'tates on thy name, as if her wiſh were gratified, and
'ſhe were dying through thy abſence. She rends her
'locks; ſhe pants; ſhe laments inarticulately; ſhe
'trembles; ſhe pines; ſhe muſes; ſhe moves from
'place to place; ſhe cloſes her eyes; ſhe falls; ſhe
'riſes again; ſhe faints. In ſuch a fever of love, ſhe
'may live, O celeſtial phyſician, if Thou adminiſter
'the remedy; but, ſhouldſt Thou be unkind, her ma-
'lady will be deſperate. Thus, O divine Healer, by
'the nectar of thy love muſt RA'DHA' be reſtored to
'health; and if thou refuſe it, thy heart muſt be
'harder than the thunder-ſtone. Long has her ſoul
'pined, and long has ſhe been heated with ſandal-
'wood, moon-light, and water-lilies, with which others
'are cooled; yet ſhe patiently and in ſecret meditates
'on Thee, who alone canſt relieve her. Shouldſt
'thou be inconſtant, how can ſhe, waſted as ſhe is to
'a ſhadow, ſupport life a ſingle moment? How can
'ſhe

'ſhe, who lately could not endure thy abſence even 'an inſtant, forbear ſighing now, when ſhe looks with 'half-cloſed eyes on the *Roſála* with bloomy branches, 'which remind her of the vernal ſeaſon, when ſhe firſt 'beheld thee with rapture?'

'Here have I choſen my abode. Go quickly to 'RA'DHA'; ſooth her with my meſſage, and conduct 'her hither.' So ſpoke the foe of MADHU to the anxious damſel, who haſtened back, and thus addreſſed her companion: 'Whilſt a ſweet breeze from the hills 'of *Malaya* comes wafting on his plumes the young 'God of Deſire; while many a flower points his ex-'tended petals to pierce the boſom of ſeparated 'lovers, *the Deity crowned with ſilver bloſſoms, laments, 'O friend, in thy abſence.* Even the dewy rays of the 'moon burn him; and, as the ſhaft of love is deſcend-'ing, he mourns inarticulately with increaſing diſtrac-'tion. When the bees murmur ſoftly, he covers his 'ears; miſery ſits fixed in his heart, and every re-'turning night adds anguiſh to anguiſh. He quits 'his radiant place for the wild foreſt, where he ſinks 'on a bed of cold clay, and frequently mutters thy 'name. In yon bower, to which the pilgrims of love 'are uſed to repair, he meditates on thy form, re-'peating in ſilence ſome enchanting word, which once 'dropped from thy lips, and thirſting for the nectar 'which they alone can ſupply. Delay not, O love-'lieſt of women; follow the lord of thy heart; be-'hold, he ſeeks the appointed ſhade, bright with the 'ornaments of love, and confident of the promiſed 'bliſs. *Having bound his locks with foreſt flowers, he 'haſtens to yon arbour, where a ſoft gale breathes over 'the banks of* Yamunà: there, again pronouncing thy 'name, he modulates his divine reed. Oh! with 'what rapture doth he gaze on the golden duſt which 'the breeze ſhakes from expanded bloſſoms; the 'breeze which has kiſſed thy cheek! With a mind 'languid as a dropping wing, feeble as a trembling

'leaf, he doubtfully expects thy approach, and timidly looks on the path which thou muſt tread. Leave behind thee, O friend, the ring which tinkles on thy delicate ancle, when thou ſporteſt in the dance; haſtily caſt over thee thy azure mantle, and run to the gloomy bower. The reward of thy ſpeed, O thou who ſparkleſt like lightning, will be to ſhine on the blue boſom of MURA'RI, which reſembles a vernal cloud, decked with a ſtring of pearls, like a flock of white water birds fluttering in the air. Diſappoint not, O thou lotos-eyed, the vanquiſher of MADHU; accompliſh his deſire; but go quickly; it is night, and the night alſo will quickly depart. Again and again he ſighs; he looks around; he reenters the arbour; he can ſcarce articulate thy ſweet name; he again ſmooths his flowry couch; he looks wild; he becomes frantick: thy beloved will periſh through deſire. The bright-beamed God ſinks in the weſt, and thy pain of ſeparation may alſo be removed: the blackneſs of the night is increaſed, and the paſſionate imagination of GO'VINDA has acquired additional gloom. My addreſs to thee has equalled in length and in ſweetneſs the ſong of the *Cácila:* delay will make thee miſerable, O my beautiful friend. Seize the moment of delight in the place of aſſignation with the ſon of DE'VACI', who deſcended from heaven to remove the burdens of the univerſe: he is a blue gem on the forehead of the three worlds, and longs to ſip honey, like the bee, from the fragrant lotos of thy cheek.'

But the ſolicitous maid, perceiving that RA'DHA' was unable through debility to move from her arbour of flowery creepers, returned to GO'VINDA, who was himſelf diſordered with love, and thus deſcribed her ſituation.

'*She mourns, O ſovereign in the world, in her verdant bower;* ſhe looks eagerly on all ſides, in hope of thy approach;

'approach; then, gaining ſtrength from the delightful 'idea of the propoſed meeting, ſhe advances a few 'ſteps, and falls languid on the ground. When ſhe 'riſes, ſhe weaves bracelets of freſh leaves; ſhe 'dreſſes herſelf like her beloved, and, looking at her-'ſelf, in ſport, exclaims, "Behold the vanquiſher of "MADHU!" Then ſhe repeats, again and again, the 'name of HERI, and, catching at a dark blue cloud, 'ſtrives to embrace it, ſaying, "It is my beloved "who approaches." Thus, while thou art dilatory, 'ſhe lies expecting thee; ſhe mourns; ſhe weeps; 'ſhe puts on her gayeſt ornaments to receive her 'lord: ſhe compreſſes her deep ſighs within her bo-'ſom; and then, meditating on thee, O cruel, ſhe is 'drowned in a ſea of rapturous imaginations. If 'a leaf but quiver, ſhe ſuppoſes thee arrived; ſhe 'ſpreads her couch; ſhe forms in her mind a hun-'dred modes of delight: yet, if thou go not to her 'bower, ſhe muſt die this night through exceſſive 'anguiſh.'

By this time the moon ſpread a net of beams over the groves of *Vrindávan*, and looked like a drop of liquid ſandal on the face of the ſky, which ſmiled like a beautiful damſel; while its orb, with many ſpots, betrayed, as it were, a conſciouſneſs of guilt, in having often attended amorous maids to the loſs of their family honour. The moon, with a black fawn couched on its diſk, advanced in its nightly courſe; but MA'DHAVA had not advanced to the bower of RA'DHA', who thus bewailed his delay with notes of varied lamentation.

'The appointed moment is come; but HERI, alas! 'comes not to the grove. Muſt the ſeaſon of my un-'blemiſhed youth paſs thus idly away? *Oh! what re-'fuge can I ſeek, deluded as I am by the guide of my 'female adviſer?* The God with five arrows has 'wounded my heart; and I am deſerted by Him for

'whoſe ſake I have ſought at night the darkeſt receſs
'of the foreſt. Since my beſt beloved friends have
'deceived me, it is my wiſh to die: ſince my ſenſes
'are diſordered, and my boſom is on fire, why ſtay I
'longer in this world? The coolneſs of this vernal
'night gives me pain, inſtead of refreſhment: ſome
'happier damſel enjoys my beloved; whilſt I, alas!
'am looking at the gems in my bracelets, which are
'blackened by the flames of my paſſion. My neck,
'more delicate than the tendereſt bloſſom, is hurt by
'the garland that encircles it: flowers are, indeed, the
'arrows of Love, and he plays with them cruelly. I
'make this wood my dwelling: I regard not the
'roughneſs of the *Vetas*-trees; but the deſtroyer of
'MADHU holds me not in his remembrance! Why
'comes he not to the bower of bloomy *Vanjulas*, aſ-
'ſigned for our meeting? Some ardent rival, no
'doubt, keeps him locked in her embrace: or have
'his companions detained him with mirthful recrea-
'tions? Elſe why roams he not through the cool
'ſhades? Perhaps, the heart-ſick lover is unable
'through weakneſs to advance even a ſtep!'—So ſay-
ing, ſhe raiſed her eyes; and, ſeeing her damſel re-
turn ſilent and mournful, unaccompanied by MA'D-
HAVA, ſhe was alarmed even to phrenſy; and, as if
ſhe actually beheld him in the arms of a rival, ſhe thus
deſcribed the viſion which overpowered her intellect.

'Yes; in habiliments becoming the war of love,
'and with treſſes waving like flowery banners, a *dam-*
'*ſel more alluring than* RA'DHA', *enjoys the conqueror*
'*of* MADHU. Her form is tranſfigured by the touch of
'her divine lover; her garland quivers over her ſwell-
'ing boſom; her face, like the moon, is graced with
'clouds of dark hair, and trembles, while ſhe quaffs
'the nectareous dew of his lip; her bright ear-rings
'dance over her cheeks, which they irradiate; and
'the ſmall bells on her girdle tinkle as ſhe moves.
'Baſhful at firſt, ſhe ſmiles at length on her embracer,
'and

'and expreſſes her joy with inarticulate murmurs;
'while ſhe floats on the waves of deſire, and cloſes
'her eyes, dazzled with the blaze of approaching CA'-
'MA: and now this heroine in love's warfare falls ex-
'hauſted and vanquiſhed by the reſiſtleſs MURA'RI:
'but, alas! in my boſom prevails the flame of jea-
'louſy; and yon moon, which diſpels the ſorrow of
'others, increaſes mine. See again, whence the *foe*
'*of* MURA *ſports in yon grove on the bank of the* Ya-
'munà! See how he kiſſes the lip of my rival, and im-
'prints on her forehead an ornament of pure muſk,
'black as the young antelope on the lunar orb! Now,
'like the huſband of RETI, he fixes white bloſſoms on
'her dark locks, where they gleam like flaſhes of
'lightning among the curled clouds. On her breaſts,
'like two firmaments, he places a ſtring of gems, like
'a radiant conſtellation: he binds on her arms, grace-
'ful as the ſtalks of the water-lily, and adorned with
'hands glowing like the petals of its flower, a bracelet
'of ſapphires, which reſemble a cluſter of bees. Ah!
'ſee how he ties round her waiſt, a rich girdle illu-
'mined with gold bells, which ſeem to laugh, as
'they tinkle, at the inferior brightneſs of the leafy
'garlands, which lovers hang on their bowers to pro-
'pitiate the God of Deſire. He places her ſoft foot,
'as he reclines by her ſide, on his ardent boſom, and
'ſtains it with the ruddy hue of *Yávaca*. Say, my
'friend, why paſs I my nights in this tangled foreſt,
'without joy and without hope, while the faithleſs
'brother of HALADHERA claſps my rival in his arms?
'Yet why, my companion, ſhouldſt thou mourn,
'though my perfidious youth has diſappointed me?
'What offence is it of thine, if he ſports with a crowd
'of damſels happier than I? Mark how my ſoul, at-
'tracted by his irreſiſtible charms, burſts from its
'mortal frame, and ruſhes to mix with its beloved.
'*She whom the God enjoys, crowned with ſylvan flowers*,
'ſits careleſsly on a bed of leaves with Him, whoſe
'wanton eyes reſemble blue water-lilies agitated by the
'breeze.

'breeze. She feels no flame from the gales of *Mala-*
'*ya* with Him, whoſe words are ſweeter than the water
'of life. She derides the ſhafts of ſoul-born CA'MA
'with Him, whoſe lips are like a red lotos in full
'bloom. She is cooled by the moon's dewy beams,
'while ſhe reclines with Him, whoſe hands and feet
'glow like vernal flowers. No female companion
'deludes her, while ſhe ſports with Him, whoſe veſture
'blazes like tried gold. She faints not through ex-
'ceſs of paſſion, while ſhe careſſes that youth, who
'ſurpaſſes in beauty the inhabitants of all worlds. O
'gale, ſcented with ſandal, who breatheſt love from
'the regions of the ſouth, be propitious but for a mo-
'ment: when thou haſt brought my beloved before
'my eyes, thou mayeſt freely waft away my ſoul.
'Love, with eyes like blue water-lilies, again aſſails
'me, and triumphs; and while the perfidy of my be-
'loved rends my heart, my female friend is my foe,
'the cool breeze ſcorches me like a flame, and the
'nectar-dropping moon is my poiſon. Bring diſeaſe
'and death, O gale of *Malaya!* Seize my ſpirit, O
'God with five arrows! I aſk not mercy from thee:
'no more will I dwell in the cottage of my father.
'Receive me in thy azure waves, O ſiſter of YAMA,
'that the ardour of my heart may be allayed!'

Pierced by the arrows of love, ſhe paſſed the night in the agonies of deſpair, and at early dawn thus rebuked her lover, whom ſhe ſaw lying proſtrate before her, and imploring her forgiveneſs.

'*Alas! alas! Go*, MA'DHAVA; *depart, O* CE'SAVI;
'*ſpeak not the language of guile; follow her, O lotos-*
'*eyed God, follow her who adores thy care.* Look at
'his eye half-opened, red with continued waking
'through the pleaſurable night, yet ſmiling ſtill with
'affection for my rival! Thy teeth, O cerulean youth,
'are azure as thy complexion from the kiſſes which
'thou haſt imprinted on the beautiful eyes of thy
'darling,

'darling graced with dark blue powder; and thy limbs,
'marked with punctures in love's warfare, exhibit a
'letter of conqueſt written on poliſhed ſapphire with
'liquid gold. That broad boſom, ſtained by the
'bright lotos of her foot, diſplays a veſture of ruddy
'leaves over the tree of thy heart, which trembles
'within it. The preſſure of her lip on thine wounds
'me to the ſoul. Ah! how canſt thou aſſert, that we
'are one, ſince our ſenſations differ thus widely? Thy
'ſoul, O dark-limbed God, ſhows its blackneſs exter-
'nally. How couldſt thou deceive a girl who relied
'on thee; a girl who burned in the fever of love?
'Thou roveſt in woods, and females are thy prey: what
'wonder? Even thy childiſh heart was malignant;
'and thou gaveſt death to the nurſe who would have
'given thee milk. Since thy tenderneſs for me, of
'which theſe foreſts uſed to talk, has now vaniſhed,
'and ſince thy breaſt, reddened by the feet of my
'rival, glows as if thy ardent paſſion for her were
'burſting from it, the ſight of thee, O deceiver,
'makes me (ah! muſt I ſay it?) bluſh at my own
'affection.'

Having thus inveighed againſt her beloved, ſhe ſat overwhelmed in grief, and ſilently meditated on his charms; when her damſel ſoftly addreſſed her.

'He is gone: the light air has wafted him away.
'What pleaſure now, my beloved, remains in thy
'manſion? *Continue not, reſentful woman, thy indigna-*
'*tion againſt the beautiful* MA'DHAVA. Why ſhouldſt
'thou render vain thoſe round ſmooth vaſes, ample
'and ripe as the ſweet fruit of yon *Tála*-tree? How
'often and how recently have I ſaid, "forſake not
'the blooming HERI?" 'Why ſitteſt thou ſo mourn-
'ful? Why weepeſt thou with diſtraction, when the
'damſels are laughing around thee? Thou haſt
'formed a couch of ſoft lotos-leaves: let thy darling

'charm thy ſight, while he repoſes on it. Afflict not 'thy ſoul with extreme anguiſh; but attend to my 'words, which conceal no guile. Suffer CE'SAVA 'to approach: let him ſpeak with exquiſite ſweetneſs, 'and diſſipate all thy ſorrows. If thou art harſh 'to him, who is amiable; if thou art proudly ſilent, 'when he deprecates thy wrath with lowly poſtra-'tions; if thou ſhoweſt averſion to him, who loves 'thee paſſionately; if, when he bends before thee, thy 'face be turned contemptuouſly away; by the ſame 'rule of contrariety, the duſt of ſandal-wood, which 'thou haſt ſprinkled, may become poiſon; the moon, 'with cool beams, a ſcorching ſun; the freſh dew, a 'conſuming flame; and the ſports of love be changed 'into agony.'

MA'DHAVA was not abſent long: he returned to his beloved, whoſe cheeks were heated by the ſultry gale of her ſighs. Her anger was diminiſhed, not wholly abated; but ſhe ſecretly rejoiced at his re-turn, while the ſhades of night alſo were approach-ing. She looked abaſhed at her damſel, while He, with faultering accents, implored her forgiveneſs.

'Speak but one mild word, and the rays of thy 'ſparkling teeth will diſpel the gloom of my fears. 'My trembling lips, like thirſty *Chacoras*, long to 'drink the moon-beams of thy cheek. *O my darling, 'who art naturally ſo tender-hearted, abandon thy cauſe-'leſs indignation. At this moment the flame of deſire 'conſumes my heart: Oh! grant me a draught of honey 'from the lotos of thy mouth.* Or, if thou beeſt in-'exorable, grant me death from the arrows of thy 'keen eyes; make thy arms my chains; and puniſh 'me according to thy pleaſure. Thou art my life; 'thou art my ornament; thou art a pearl in the 'ocean of my mortal birth; oh! be favourable now, 'and my heart ſhall eternally be grateful. Thine 'eyes, which nature formed like blue water-lilies, are

'become,

'become, through thy reſentment, like petals of the 'crimſon lotos: oh! tinge with their effulgence theſe 'my dark limbs, that they may glow like the ſhafts of 'Love tipped with flowers. Place on my head that 'foot like a freſh leaf, and ſhade me from the ſun 'of my paſſion, whoſe beams I am unable to bear. 'Spread a ſtring of gems on thoſe two ſoft globes; 'let the golden bells of thy zone tinkle, and proclaim 'the mild edict of love. Say, O damſel, with delicate 'ſpeech, ſhall I dye red, with the juice of *alactaca*, 'thoſe beautiful feet, which will make the full-blown 'land-lotos bluſh with ſhame? Abandon thy doubts 'of my heart, now, indeed, fluttering through fear of 'thy diſpleaſure, but hereafter to be fixed wholly on 'thee; a heart which has no room in it for another: 'none elſe can enter it, but Love, the bodileſs God. 'Let him wing his arrows; let him wound me mor-'tally; decline not, O cruel, the pleaſure of ſeeing 'me expire. Thy face is bright as the moon, though 'its beams drop the venom of maddening deſire: let 'thy nectareous lip be the charmer, who alone has 'power to lull the ſerpent, or ſupply an antidote for 'his poiſon. Thy ſilence afflicts me: oh! ſpeak with 'the voice of muſic, and let thy ſweet accents allay 'my ardour. Abandon thy wrath, but abandon not 'a lover who ſurpaſſes in beauty the ſons of men, 'and who kneels before thee, O thou moſt beautiful 'among women. Thy lips are a *Bandhujiva*-flower; 'the luſtre of the *Madhuca* beams on thy cheek; thine 'eye outſhines the blue-lotos; thy noſe is a bud of 'the *Tila*; the *Cunda*-bloſſom yields to thy teeth: 'thus the flowry-ſhafted God borrows from thee the 'points of his darts, and ſubdues the univerſe. Surely, 'thou deſcendeſt from heaven, O ſlender damſel, at-'tended by a company of youthful goddeſſes; and all 'their beauties are collected in thee.'

He ſpake; and ſeeing her appeaſed by his homage, flew to his bower, clad in a gay mantle. The night now

now veiled all viſible objects; and the damſel thus exhorted RA'DHA', while ſhe decked her with beaming ornaments.

'*Follow, gentle* RA'DHICA', *follow the foe of* MADHU: his diſcourſe was elegantly compoſed of ſweet 'phraſes; he proſtrated himſelf at thy feet; and he 'now haſtens to his delightful couch by yon grove of 'branching *Vanjulas*. Bind round thy ankle, rings 'beaming with gems; and advance with mincing ſteps, 'like the pearl-fed *Marâla*. Drink with raviſhed ears 'the ſoft accents of HERI; and feaſt on love, while 'the warbling *Cócilas* obey the mild ordinance of the 'flower-darting God. Abandon delay: ſee the whole 'aſſembly of ſlender plants, pointing to the bower with 'fingers of young leaves agitated by the gale, make ſignals for thy departure. Aſk thoſe two round hillocks, 'which receive pure dew-drops from the garland playing on thy neck, and the buds on whoſe top ſtart 'aloft with the thought of thy darling; aſk, and they 'will tell, that thy ſoul is intent on the warfare of 'love: advance, fervid warrior, advance with alacrity, while the ſound of thy tinkling waiſt-bells ſhall 'repreſent martial muſick. Lead with thee ſome favoured maid; graſp her hand with thine, whoſe fingers are long and ſmooth as love's arrows: march; 'and, with the noiſe of thy bracelets, proclaim thy 'approach to the youth who will own himſelf thy 'ſlave. "She will come; ſhe will exult on beholding "me; ſhe will pour accents of delight; ſhe will enfold "me with eager arms; ſhe will melt with affection:" 'Such are his thoughts at this moment; and thus 'thinking, he looks through the long avenue: he 'trembles; he rejoices; he burns; he moves from 'place to place; he faints, when he ſees thee not 'coming, and falls in his gloomy bower. The night 'now dreſſes, in habiliments fit for ſecrecy, the many damſels who haſten to their places of aſſignation:

'ſhe

'she sets off with blackness their beautiful eyes; fixes 'dark *Tamála*-leaves behind their ears; decks their 'locks with the deep azure of water-lilies, and sprin-'kles musk on their panting bosoms. The nocturnal 'sky, black, as the touchstone, tries now the gold of 'their affection, and is marked with rich lines from the 'flashes of their beauty, in which they surpass the 'brightest *Cashmirians*.'

RA'DHA', thus incited, tripped through the forest; but shame overpowered her, when, by the light of innumerable gems, on the arms, the feet, and the neck of her beloved, she saw him at the door of his flowery mansion: then her damsel again addressed her with ardent exultation.

'Enter, sweet RA'DHA', the bower of HERI: seek 'delight, O thou, whose bosom laughs with the fore-'taste of happiness. Enter, sweet RA'DHA', the bow-'er graced with a bed of *Asóca*-leaves: seek delight, 'O thou, whose garland leaps with joy on thy breast. 'Enter, sweet RA'DHA', the bower illumined with gay 'blossoms; seek delight, O thou, whose limbs far ex-'cel them in softness. Enter, O RA'DHA', the bower 'made cool and fragrant by gales from the woods of '*Malaya*: seek delight, O thou, whose amorous lays 'are softer than breezes. Enter, O RA'DHA', the 'bower spread with leaves of twining creepers: seek 'delight, O thou, whose arms have been long inflexi-'ble. Enter, O RA'DHA', the bower which resounds 'with the murmurs of honey-making bees: seek de-'light, O thou, whose embrace yields more exquisite 'sweetness. Enter, O RA'DHA', the bower attuned 'by the melodious band of *Cócilas*: seek delight, O 'thou, whose lips, which outshine the grains of the 'pomegranate, are embellished, when thou speakest, 'by the brightness of thy teeth. Long has he borne 'thee in his mind; and now, in an agony of desire, he

'pants

'pants to taſte nectar from thy lip. Deign to reſtore
'thy ſlave, who will bend before the lotos of thy
'foot, and preſs it to his irradiated boſom; a ſlave,
'who acknowledges himſelf bought by thee for a ſin-
'gle glance from thy eye, and a toſs of thy diſdainful
'eye-brow.'

She ended; and RA'DHA', with timid joy, darting her eyes on GÓVINDA, while ſhe muſically ſounded the rings of her ankles, and the bells of her zone, entered the myſtick bower of her only beloved. There *ſhe beheld her* MA'DHAVA, *who delighted in her alone; who ſo long had ſighed for her embrace; and whoſe countenance then gleamed with exceſſive rapture:* his heart was agitated by her ſight, as the waves of the deep are affected by the lunar orb. His azure breaſt glittered with pearls of unblemiſhed luſtre, like the full bed of the cerulean *Yamunà*, interſperſed with curls of white foam. From his graceful waiſt flowed a pale yellow robe, which reſembled the golden duſt of the water-lily ſcattered over its blue petals. His paſſion was inflamed by the glances of her eyes, which played like a pair of water-birds with azure plumage, that ſport near a full-blown lotos on a pool in the ſeaſon of dew. Bright ear-rings, like two ſuns, diſplayed in full expanſion the flowers of his cheeks and lips, which gliſtened with the liquid radiance of ſmiles. His locks, interwoven with bloſſoms, were like a cloud variegated with moon-beams; and on his forehead ſhone a circle of odorous oil, extracted from the ſandal of *Malaya*, like the moon juſt appearing on the duſky horizon; while his whole body ſeemed in a flame, from the blaze of unnumbered gems. Tears of tranſport guſhed in a ſtream from the full eyes of RA'DHA', and their watery glances beamed on her beſt beloved. Even ſhame, which before had taken its abode in their dark pupils, was itſelf aſhamed, and departed, when the fawn-eyed RA'DHA' gazed on the brightened face of CRISHNA,

NA, while ſhe paſſed by the ſoft edge of his couch; and the bevy of his attendant nymphs, pretending to ſtrike the gnats from their cheeks, in order to conceal their ſmiles, warily retired from his bower.

GO'VINDA, ſeeing his beloved cheerful and ſerene, her lips ſparkling with ſmiles, and her eye ſpeaking deſire, thus eagerly addreſſed her; while ſhe careleſsly reclined on the leafy bed ſtrewn with ſoft bloſſoms.

'Set the lotos of thy foot on this azure boſom; and 'let this couch be victorious over all who rebel 'againſt love. „*Give ſhort rapture, ſweet* RA'DHA', *to* 'NA'RA'YA'N, *thy adorer.* I do thee homage; I preſs 'with my blooming palms thy feet, weary with ſo long 'a walk. O that I were the golden ring that plays 'round thy ankle! Speak but one gentle word; bid 'nectar drop from the bright moon of thy mouth. 'Since the pain of abſence is removed, let me thus 'remove the thin veſt that enviouſly hides thy charms. 'Bleſt ſhould I be, if thoſe raiſed globes were fixed on 'my boſom, and the ardour of my paſſion allayed. 'O! ſuffer me to quaff the liquid bliſs of thoſe lips; 'reſtore with their water of life, thy ſlave, who has long 'been lifeleſs, whom the fire of ſeparation has con-'ſumed. Long have theſe ears been afflicted in thy 'abſence by the notes of the *Cócila:* relieve them with 'the ſound of thy tinkling waiſt-bells, which yield mu-'ſick almoſt equal to the melody of thy voice. Why 'are thoſe eyes half cloſed? Are they aſhamed of ſee-'ing a youth to whom thy cauſeleſs reſentment gave 'anguiſh? Oh! let affliction ceaſe: and let extaſy 'drown the remembrance of paſt ſorrow.'

In the morning ſhe roſe diſarrayed, and her eyes betrayed a night without ſlumber; when the yellow-robed God, who gazed on her with tranſport, thus meditated on her charms in his heavenly mind: 'Though her 'locks be diffuſed at random, though the luſtre of 'her

'her lips be faded, though her garland and zone be 'fallen from their enchanting ſtations, and though ſhe 'hide their places with her hands, looking toward me 'with baſhful ſilence, yet, even thus diſarranged, ſhe 'fills me with extatick delight.' But RA'DHA', preparing to array herſelf, before the company of nymphs could ſee her confuſion, ſpake thus with exultation to her obſequious lover.

'Place, O ſon of YADU! with fingers cooler than 'ſandal-wood, place a circlet of muſick on this breaſt, 'which reſembles a vaſe of conſecrated water, crowned 'with freſh leaves, and fixed near a vernal bower to 'propitiate the God of Love. Place, my darling, the 'gloſſy powder, which would make the blackeſt bee 'envious, on this eye, whoſe glances are keener than 'arrows darted by the huſband of RETI. Fix, O ac'compliſhed youth, the two gems, which form part 'of love's chain, in theſe ears, whence the antelopes 'of thine eyes may run downwards, and ſport at plea'ſure. Place now a freſh circle of muſk, black as the 'lunar ſpots, on the moon of my forehead; and mix 'gay flowers on my treſſes with a peacock's feathers, 'in graceful order, that they may wave like the banners 'of CA'MA. Now replace, O tender-hearted, the looſe 'ornaments of my veſture: and refix the golden bells 'of my girdle on their deſtined ſtation, which reſembles 'thoſe hills, where the God with five ſhafts, who de'ſtroyed SAMBARA, keeps his elephant ready for bat'tle.' While ſhe ſpake, the heart of YADAVA triumphed; and, obeying her ſportful behеſts, he placed muſky ſpots on her boſom and forehead, dyed her temples with radiant hues, embelliſhed her eyes with additional blackneſs, decked her braided hair and her neck with freſh garlands, and tied on her wriſts the looſened bracelets, on her ankles the beamy rings, and round her waiſt the zone of bells, that ſounded with raviſhing melody.

Whatever

Whatever is delightful in the modes of muſick, whatever is divine in meditations on VISHNU, whatever is exquiſite in the ſweet art of love, whatever is graceful in the fine ſtrains of poetry, all that let the happy and wiſe learn from the ſongs of JAYADE'VA, whoſe ſoul is united with the foot of NA'RA'YA'N. May that HERI be your ſupport, who expanded himſelf into an infinity of bright forms, when, eager to gaze with myriads of eyes on the daughter of the ocean, he diſplayed his great character of the all-pervading deity, by the multiplied reflections of his divine perſon in the numberleſs gems on the many heads of the king of ſerpents, whom he choſe for his couch; that HERI, who, removing the lucid veil from the boſom of PEDMA', and fixing his eyes on the delicious buds that grew on it, diverted her attention, by declaring that, when ſhe had choſen him as her bridegroom, near the ſea of milk, the diſappointed huſband of PERVATI drank in deſpair the venom which dyed his neck azure!

THE END

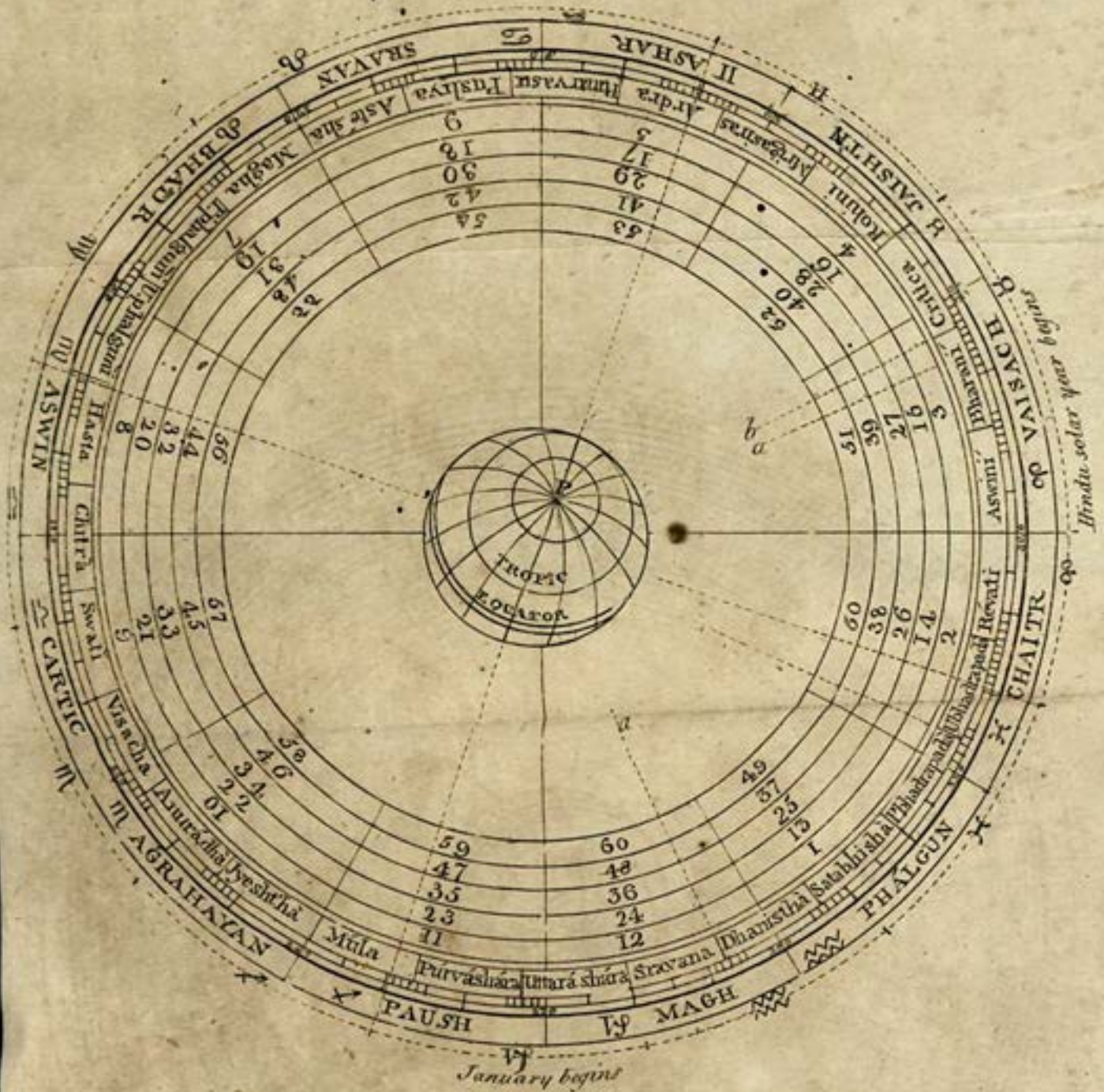
NOTE

NOTE *on* VOL. II. *page* 391

By the PRESIDENT.

A deſire of tranſlating the couplets of VARA'HAMIHIRA with minute exactneſs, and of avoiding the *Sanſcrit* word *ayana* in an *Engliſh* phraſe, has occaſioned a little inaccuracy, or at leaſt ambiguity, in the verſion of two very important lines, which may eaſily be corrected by twice reading *ádayát* in the fifth caſe for *ádyam* in the firſt: ſo that they may thus be tranſlated word for word: "Certainly the ſouthern road of the ſun was, "*or began*, once from the middle of *Aſléſhà*; the north- "ern, from the firſt of *Dhaniſht'hà*. At preſent the "*ſouthern* road of the ſun *begins* from the firſt of *Car-* "*cata*; and the other from the firſt of *Mriga*, or *Ma-* "*car*."

THE HINDU ECLIPTIC.



Vol 3. Page 209.

IX.

ON THE

INDIAN CYCLE OF SIXTY YEARS.

By SAMUEL DAVIS, *Esq.*

IN the Philosophical Transactions published for 1790, there is an account given of the *Hindu* cycle of sixty*, which being in many particulars deficient, and in some erroneous, I shall endeavour to show the true nature and computation of that cycle, from the explanation which is given of it by the *Hindus* themselves.

The following two *slócas*, extracted from the last section of the *Súrya Siddhánta*, enumerate the several distinctions of time in astronomical use among the *Hindus* :

ব্রাহ্মং দৈবং তথা পিত্র্যং প্রাজাপত্যং গুরোস্তথা ।
সৌরং চ সাবনং চান্দ্রমার্ক্ষং মানানি বৈ নব ॥

চতুর্ভির্ব্যবহারোত্র সৌর চান্দ্রার্ক্ষ সাবনৈঃ ।
বাহসপত্যেন ষষ্ট্যব্দং জ্ঞেয়ং নান্যৈস্তু নিত্যশঃ ॥

Bráhmaṅ

* "In their current transactions, the inhabitants of the peninsula "employ a mode of computation, which, though not unknown in "other parts of the world, is confined to these [the southern] people "amongst

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The following two *slócas*, extracted from the last section of the *Súrya Siddhánta*, enumerate the several distinctions of time in astronomical use among the *Hindus*:

ब्राह्मं दैवं तथा पित्र्यं प्राजापत्यं गुरोस्तथा ।
सौरं चान्द्रं च सावनं चान्द्रं मार्क्षमानानि वैनवा ॥

चतुर्भिर्व्यवहारोत्र सौर चान्द्रार्क्ष सावनैः ।
बार्हस्पत्यानषष्ट्यब्दं ज्ञेयं नान्यैस्तु नित्यशः ॥

Brahman

* "In their current transactions, the inhabitants of the peninsula "employ a mode of computation, which, though not unknown in "other parts of the world, is confined to these [the southern] people

Bráhmaṅ daivaṅ tat'hà pitryaṅ prájápatyaṅ guróſtat'hà,
Sauraṅ che ſávanaṅ chándram árchaṅ mánáni vai nava:
Chaturbhir vyavaháró'tra ſaurachándrárcſha ſávanaih,
Várhaſpatyéna ſhaſh'tyabdaṅ jṅeyaṅ nányaiſtu nityaśah:

and the tranſlation of them is as follows: The *Bráhma*, the *Daiva*, the *Pitrya*, the *Prájapatya*, that of "*Guru*, the *Saura*, the *Sávana*, the *Chándra*, the "*Nácſhatra*, are the nine diſtinctions of time. Four "of theſe diſtinctions are of practical uſe to mortals; "namely, the *Saura*, the *Chándra*, the *Nácſhatra*, the "*Sávana*. That of *Vrihaſpati (Guru)* is formed into "ſixty years. The other diſtinctions occur but ſel-"dom in aſtronomical practice."

Brahma's year is that whereof the *Calpa* is one day. The *Daiva* year conſiſts of 360 revolutions of the ſun through the ecliptick. The *Pitrya* day is from lunation to lunation. The *Prajápati-mána* is the *manwantara*. The cycle of *Guru*, or *Vrihaſpati*, which is the ſubject of this paper, will be explained further on. The *Chándra* is lunar, and the *Nácſhatra* ſidereal time. The *Saura* and *Sávan*, are the ſame ſolar-ſidereal year differently divided; the ſun's paſſage through each degree of the ecliptick being accounted as a day of the firſt, and the time contained between ſun-riſe and ſun-riſe, as a day of the laſt; conſequently, there are 360 days, or diviſions, in the former year; whereas, the

"amongſt the *Hindoos*. This is a cycle or revolving period of ſixty "*ſolar years*, which has no further correſpondence with the aera above "mentioned [of *Bikramajit* and *Salahan*] than that of their years re-"ſpectively on *the ſame day*, &c."

latter

latter year is determined, according to the aſtronomical rules of the beſt authority, as containing D D P V.P A.P
365 15 31 31 24 of *Hindu*, or D H M
365 6 12 36″ 33‴ 36⁗ of our time.

The *Sávan* year may, as the *Hindus* obſerve, be meaſured by the following method, which is little more than a tranſlation from the *Sanſcrit*.

Upon a large horizontal circle, note the point whereon the ſun riſes, at any time near the equinox, or when his motion in declination is the moſt perceptible; and count the number of *Sávan* days, or of his ſucceſſive riſings, from that time, until having viſited the two ſolſtices, he ſhall be returned near to the original mark; then repeat the operation, until he riſes next after paſſing over that original or firſt-made mark, and compute the proportion which the ſpace, whereby he ſhall have fallen ſhort of it, in the laſt obſervation but one, bears to the whole ſpace contained between the marks made of his two laſt riſings, accounting that ſpace to contain 60 *Dandas*, or one *Sávan* day: the reſult will be the fraction (allowing for preceſſion) of a day, and it will be the exceſs of the year over 355 days, or number of times that the ſun will have been found to riſe above the horizon during ſuch an obſervation of his progreſs through the ecliptick. This D D P V.P A.P
fraction the *Súrya Siddhánta* ſtates as 0 15 31 31 24,
D D P V.P A.P
and the *Siddhánti Sirómaní* as 0 15 30 22 30; but it is not probable, that either quantity was determined by ſo ſimple and mechanical a method alone, or without recourſe to a ſeries of obſervations made at diſtant periods.

The *Vrihaſpati mána*, of which the cycle of ſixty years is compoſed, is thus deſcribed in the comment on the foregoing *ſlócas*:

बृहस्पतेर्मानं मध्यमराशिभोगेनोक्तं ॥

Vrihaſpetérmánan madhyamarálibhógénóctan.

" It is his *(Vrihaſpati's)* mean motion *(madhyama)* " through one ſign.*"

To explain what is meant by the *madhyama*, in contradiſtinction to the *ſighra*, motion of *Jupiter*, and the other planets, and to ſhow that, by compounding them in eccentrick circles and epicycles, the *Hindus* compute the apparent places of the planets on the principles of the *Ptolemaick* aſtronomy, is not the object of this paper: I ſhall, therefore, only deſire it may be underſtood, that the *madhyama* of *Jupiter* anſwers to his mean motion in his orbit, and the amount of it computed for any particular interval, to his mean heliocentrick longitude in the *Hindu* ecliptick. The rule then for computing his *mána*, or year, of which the cycle of ſixty years is formed, is evident; and it is thus given in the 55th *ſlóca* of the firſt ſection of the *Súrya Siddhánta*.

द्वादशघ्नो गुरोर्यातो भगणा वर्तमानकैः ।
राशिभिः सहितः शुद्धः षष्ट्या स्युर्विजयादयः ॥

Dwádaſághná guró yáta bhagáná vertamánacaih
Ráſibhih ſahitáh ſúddáh ſhaſhtyá ſyurvijáyádayah

" Multiply by 12 *Jupiter's* expired *bhaganas*, (revo-
" lutions,) and (to the product) add the ſign he is in;
" divide (the ſum) by 60; the remainder, or fraction,
" ſhows

* Correct an error in Vol. II, p. 233, in the note on the *Hindu* [illegible] of ſixty: for *degree* read *ſign*.

"ſhows his current year, counting from *Vijaya* as the "firſt of the ſeries."

To apply this rule in finding the *Vrihaſpati* year, for a given time, as for the commencement of the current year of the *cali yug*, or when 4892 years of that era were expired, correſpondent with the 10th of laſt *April*, we have the following data.* The revolutions, or mean motion of *Jupiter*, 364220 in 4320000 ſolar years; and the term expired of the *cali yug* 4892 years, which, for the reaſon given in Vol. II. page 244, may in this caſe be uſed to ſave trouble, inſtead of the period expired of the *Calpa:* then, as 4320000 to 364220, ſo 4892 to 412 5 10° 21′ 12″ which ſhows *Jupiter*'s *madhyama*, or mean heliocentrick longitude, to be 5 10° 21′ 12″ after 412 complete revolutions through his orbit. But, as in the inſtance of the moon's node, (Vol. II. page 275) a correction of *bíja* is here to be applied to *Jupiter*'s mean place at the rate of 8 revolutions in the *máha yug* ſubtractive. But 8 revolutions in 4320000 years are as 1° to 1500 years; therefore, by a ſhorter proceſs, the term expired of the *cali yug*, divided by 1500, quotes the *bíja* in degrees; and $\frac{4892}{1500}$=3° 15′ 41″ 48‴ is the correction ſubtractive, which reduces *Jupiter*'s mean place to (412) 5 7° 5′ 30″: then 412×12=4944, to which add 6, *Jupiter* being in the ſixth ſign; the ſum 4950 is the number of the *Vrihaſpati* years elapſed ſince the beginning of the *cali yug;* which, divided by 60 for cycles, quotes 82 cycles expired, leaving a fraction of $\frac{30}{60}$ to find his current year, which counted as the rule directs from *Vijaya* as the firſt, falls on *Dundubhi*, which is the 56th of the cycle; and, of this year, the fraction 7° 5′ 30″ reduced at the rate of 2° 30′ to a month, ſhows 2 25 6 12 to have been expired on the 1ſt of *Vaiſách*, or 10th of

From Vol. II. page 232.

of *April*, for which time the computation is made; and likewiſe, that the next year *Rudhiródgári* will commence in the enſuing ſolar month of *Mágha*.

A *Nádíya* almanack for the preſent year ſtates, that on the 1ſt of laſt *Vaiſach*, there were expired of the *Vrihaſpati* cycle 55 years, 2 months, 23 days, and 10 *dandas*; and that the current year *Dundubhi* will continue until the 7th day of the ſolar month of *Mágh*: the difference of one day and 56 *dandas*, between this and the foregoing reſult, is too great to be accounted for by the difference of longitude between *Nadíya* and *Ujjein*, for the meridian of which latter place computations by the *Sùrya Siddhánta* are made; but it is of no conſequence to the intended purpoſe of this paper.

There is another rule for computing the *Vrihaſpati* year given in an aſtrological book named *Jyautiſtatva*. "The *ſáca* years note down in two places. Multiply "(one of the numbers) by 22. Add (to the product) "4291. Divide (the ſum) by 1875. The quotient "add to the ſecond number noted down, and divide "(the ſum) by 60. The remainder or fraction will "ſhow the year laſt expired, counting from *Prabhava* "as the firſt of the cycle. The fraction, if any, left "by the diviſor 1875 may be reduced to months, "days, &c. expired of the current year."

The *ſáca* years expired on the 1ſt of laſt *Vaiſách*, correſponding with the expired years 4892 of the *cali yug*, were 1713; then, by the rule,

$$\frac{1713\times 22+4291}{1875}=22\tfrac{727}{1875},\quad\text{and}\quad\frac{1713+22}{60}=28\tfrac{55}{60}$$

which ſhows the laſt expired year of *Vrihaſpati* to have been the 55th year of the cycle, named *Durmati*; and the fraction $\frac{727}{1875}$, when reduced, that 4 months, 19 days, and 35 *dandas* were expired of the current year *Dundubhi* when laſt *Vaiſácha* began.

The numbers 22 and 1875 uſed in this computation, are evidently derived from the planetary periods, as given by ARYABHATTA; which, according to VARA'HAMIHIRA, are, of *Jupiter*, 364224 mean revolutions in 4320000 ſolar years; but 364224 revolutions of *Jupiter* contain 4370688 of his years, which exceed the correſpondent ſolar years 4320000 by 50688; and thoſe two numbers reduced to their loweſt terms are 1875 and 22; or, in 1875 ſolar years, there is an exceſs of 22 *Vrihaſpati* years; and hence the uſe of thoſe numbers is obvious. The additive number 4892, by the *Hindu* aſtronomers termed *cſhépa*, adjuſts the computation to the commencement of the era *ſáca*, which began when the 3179th year expired of the *cali yug*; and it ſhows that 2 years, 3 months, and 13 days were then expired of the current cycle of *Jupiter*, or 3 months and 13 days of the year *Sucla*, which is the third of that cycle. A computation by the *Súrya Siddhánta* for the ſame period, with a correction of *bíja*, as in the foregoing example, makes 2 months, 9 days, 56 *dandas*, and 12 *palas*, to have been elapſed of that year, and that conſequently there were 57 years, 9 months, 20 days, 3 *dandas*, and 12 *palas*, then wanting to complete the cycle, inſtead of 49 years, as it is ſtated in the Philoſophical Tranſactions; and, by the ſame rule, the year of CHRIST 1784 correſponded with the 48th and 49th of the cycle, or *Ananda* and *Rácſhaſa*.

This mode of computation diſagrees with the date of a grant of land mentioned in Vol. I. page 363, of the Aſiatick Reſearches; for *ſáca* 939 muſt have ended in the 3d month of the 53d year of the *Vrihaſpati* cycle; but, as the grant in queſtion appears to have been made in the vicinity of *Bombay*, the difference may be accounted for in a manner, that will equally explain the diſagreement noticed by Mr. MARSDEN between his authorities and the *Banáres* almanack. We learn from VARA'HAMIHIRA'S commentator, there were

ſome

ſome who erroneouſly ſuppoſed the ſolar and *Vrihaſpati* years to be of the ſame length. A memorial *ſlóca* known to moſt *Pandits*, furniſhing a conciſe rule to find the *Vrihaſpati* year, mentions aſtronomers in countries ſouth of the *Nermadá* to be in their reckoning of it ten years behind thoſe ſituated on the north ſide of that river; by the foregoing compariſon of the date in the Aſiatick Reſearches with a computation by the *Súrya Siddhánta*, the difference is found to be 2 years; and the *Banáres* almanack for the preſent year mentions, that ſouth of the *Nermadá*, the 45th year of the cycle named *Viródhacrit*, was accounted to begin in laſt *Mágh*; in which month, it is further obſerved, began at *Banáres* the preſent year *Dundubhi*, which is the 56th of the cycle. This difference then increaſes, and from the *ſáca* year 939, when it was 2 years, it had to laſt *Mágh* become 11 years. Now, in the interval of 773 ſolar years between thoſe points of time, the *Vrihaſpati* reckoning muſt have gained upon the ſolar reckoning about 9 years, which, added to the former difference of 2 years, is equal to the difference now actually noticed in the *Banáres* almanack; and we may thence conclude, that the erroneous notion mentioned and refuted by VARA'HAMIHIRA's commentator, ſtill prevails to the ſouth of the *Nermadá*, from which part of *India*, Mr. MARSDEN's information on the ſubject ſeems to have been originally procured. But there is no reaſon to ſuppoſe, that the *Vrihaſpati* year is any where conſidered as "commencing on the "ſame day with the years of VICRAMA'DITYA and SA'"LIVA'HAN;" nor is it poſſible that it ſhould; becauſe the latter, which is ſolar-ſidereal, commences with the ſun's entrance of *Aries* in the *Hindu* ecliptick; and the former, which is luni-ſolar, with the preceding new moon in the month of *Chaitra*.

It may not be deemed ſuperfluous here to add VARA'HAMIHIRA's explanation of *Jupiter*'s two cycles of 12 and 60; more eſpecially as he cites certain particulars

ticulars with a reference to the poſition of the colures as deſcribed by PARA'SARA, and explained in the preceding Volume of this Work.

Text.—"*Of Vrihaſpati's* 12 *years.* The name of "the year is determined from the *Nacſhatra*, in which "*Vrihaſpati* riſes and ſets (heliacally) and they follow "in the order of the lunar months."

Commentary.—"But if, as it may happen, he "ſhould ſet in one and riſe in another *Nacſhatra*, "which of the two, it may be aſked, would give name "to his year? Suppoſe him, for example, to ſet in "*Róhini*, and to riſe in *Mrigaſiras*:—I anſwer, that in "ſuch a caſe, the name muſt be made to agree with "the order of the months; or it muſt be that name "which in the regular ſeries follows the name of the "year expired. According to SASIPUTRA, and others, "the *Nacſhatra* in which *Jupiter* riſes gives the name "to his year. CASYAPA ſays, the names of the *Sam-*"*vatſura Yuga*, and the years of the *cycle of ſixty*, are "determined from the *Nacſhatra* in which he *riſes*; "and GARGA gives the ſame account. Some ſay, "that *Cartic*, the firſt year of the cycle of 12, begins "on the firſt day of the month of *Chaitr*, whatever "may be the *Nacſhatra* which *Jupiter* is then in; and "that *Prabhava* likewiſe, the firſt year of the cycle of "ſixty, begins in the ſame manner; and ſome ſay that "*Jupiter's* years are coincident with the ſolar years; "but that cannot be true, becauſe the ſolar year ex-"ceeds in duration the *Vrihaſpati* year," &c.

Text.—"The years beginning with *Cártic* com-"mence with the *Nacſhatra Criticà*, and to each year "there appertain two *Nacſhatras*, except the 5th, 11th, "and 12th years, to each of which appertain three "*Nacſhatras*."

Commen-

Commentary.—" The years and their correſpon-
" ing *Nacſhatras* are,"

Years.	Nacshatras.
Cártic.	Criticà, Róhinì.
A'grahayan.	Mrigaſiras, A'rdrà.
Pauſh.	Punarvaſu, Puſhya.
Mágh.	Aſléſhá, Maghà.
Phálgun.	Purvap'halgunì, Uttarap'halgunì, Haſta.
Chaitr.	Chitrá, Swáti.
Vaiſách.	Viſácha, Anurádhà.
Jyaiſhth.	Jyéſht'ha, Múla.
Aſhar.	Purvaſhárá, Uttaráſhára.
Srávan.	Sravanà, Dhaniſh't'hà.
Bhádr.	Satabhiſhà, Purvabhadrapadà, Uttarabhadrapada.
A'ſwin.	Révati, Aſwinì, Bharani.

" Some, on Garga's authority, hold it to be the 10th
" inſtead of the 12th year to which three *Nacſhatras*
" appertain. Garga's arrangement of them is thus:"

Phágul.	Purvap'halgunì, Uttarap'halgunì, Haſta.
Srávan.	Srávanà, Dhaniſh't'hà, Satabhiſhà.
Bhádr.	Purvabhadrapadà, Uttarabhadrapadà, Revati.
A'ſwin.	Aſwinì, Bharanì.

" Parasera's rule ſtates, that when *Vrihaſpati* is in
" *Criticà* and *Rohinì*, the year is - bad.
" *Mrigaſiras*, *A'rdrà* - - - bad.
" *Punarvaſu*, *Puſhya* - - - good.
" *Aſléſha*,

" *Aſléſha, Magà* - - - - bad.
" *Purvap'halgunì, Uttarap'halgunì, Haſta*, neutral.
" *Chritrà, Swáti* - - - - good.
" *Viſáchà, Anurádhà* - - - bad.
" *Jyéſht'ha, Múla* - - - - bad.
" *Purvaſhára, Uttaraſhára* - - good.
" *Sravanà, Dhaniſthà, Satabhiſhà* - good.
" *Purvabhadrapadà, Uttarabhadrapadà, Revati* - - - - - - good.
" *Aſwinì, Bharanì* - - - - good.

" On thoſe authorities, therefore, it is the 10th, and " not the 12th, year to which three *Nacſhatras* ap- " pertain."

Text.—" *Of the* Vrihaſpati *cycle of ſixty years.* " Multiply the expired years of *Saca* by 11, and the " product by 4. Add the *cſhépa* 8589. Divide the " ſum by 3750;* and the quotient add to the years " of *Saca*. Divide the ſum by 60 to find the year, " and by 12 to find the *yuga*. The *Dévas* who pre- " ſide over the twelve years of the *yuga* are,

" Viſhnu,	*The Pitris*,
" Súrya,	Viśwa.
" Indra,	Sóma.
" Agni,	Indrágni.
" Twaſhtá,	A'ſwina.
" Ahivradna,	Bhaga."

Commentary.—" It is in the *Sómaſanhitá* that the " preſiding *Dévas* are thus ſtated. In the cycle of " ſixty

* Theſe numbers, 11×4 and 3750 are in the ſame ratio as thoſe uſed in the foregoing example from the *Jyautiſtatva*: the two rules therefore are the ſame, with an inconſiderable difference in the *cſhépa*.

" fixty are contained five cycles of twelve, which five " cycles, or *yugas*, are named

" *Samvatſara*, over which preſides -	*Agni.*
" *Parivatſara* - - - -	*Arca.*
" *Idavatſara* - - - -	*Chandra.*
" *Anuvatſara* - - - -	*Brahmà.*
" *Udravatſara* - - - -	*Siva.*

Text.—" The firſt year of the cycle of ſixty, named " *Prabhava*, begins when in the month of *Mágha*, " *Vrihaſpati* riſes in the firſt degree of the *Nacſhatra* " *Dhaniſht'hà*: and the quality of that year is always " good."

Commentary.—" The month of *Mágh* here meant " is the lunar *Mágh*: it cannot be the ſolar *Mágh*, " becauſe when *Vrihaſpati* riſes in 9° 23° 20′ *Súrya* " muſt be in 10° 6° 12′."*

The years of the cycle and the preſiding *Deities* are thus arranged by VARA'HAMIHIRA in ſix memorial couplets

BRA'HMA.	VAISHNAVA.	SAIVA.
Prabhava,	Sarvajit,	Plavanga,
Vibhava,	Sarvadhári,	Cílaca,
Sucla,	Viródhi,	Saumya,
Pramóda,	Vicrita,	Sádhárana,
		5. Prajápati,

* Becauſe the beginning of *Dhaniſht'hà* is weſt of the end of *Mágh* only 6° 40′, at which diſtance from the ſun, *Jupiter* would not riſe heliacally, or be ſeen diſengaged from his rays; but the lunar *Mágh* might extend to near the end of the ſolar *Phálgun*. Should the moon, however, change very ſoon after the ſun's entrance of the *Hindu* ſign *Capricorn*, coincident with *Mágh*, then neither the ſolar nor the lunar month of that name would agree with the terms of the propoſition; which is an inſtance of an imperfect aſtronomy.

BRA'HMA.	VAISHNAVA.	SAIVA.
5. Prajápati,	25. C'hara,	45. Viródhacrit,
Angira,	Nandana,	Paridhávi,
Srímuc'ha,	Vijaya,	Pramádi,
Bhává,	Jaya,	A'nanda,
Yuvà,	Manmat'ha,	Rácſhaſa,
10. Dhátá,	30. Durmuc'ha,	50. Anala,
Iſwara,	Hémalamva,	Pingala,
Bahudhanya,	Vilamva,	Cálayucta,
Pramát'hi,	Vicári	Sidhárthi,
Vicrama,	Sarvari,	Raudra,
15. Briſya,	35. Plava,	55. Durmati,
Chitrabhánu,	Subhacrit,	Dundubhi,
Subhánu,	Sóbhana,	Rudhiródgári,
Tárana,	Crádhi,	Raactácſha,
Párthiva,	Viſwávaſu,	Cródhana,
20. Vyaya,	40. Parábhava,	60. Cſhaya.

It may be remarked, that, in the foregoing arrangements of the *Vrihaſpati* years, *Cártic* is always placed the firſt in the cycle of twelve; and, ſince it is a main principle of the *Hindu* aſtronomy to commence the planetary motions, which are the meaſures of time, from the ſame point of the ecliptick, it may thence be inferred, that there was a time when the *Hindu* ſolar yoar, as well as the *Vrihaſpati* cycle of twelve, began with the ſun's arrival in, or near, the *Nacſhatra Criticà*. That this year has had different beginnings is evinced by the practice of the *Chineſe* and *Siameſe*, who had their aſtronomy from *India*, and who ſtill begin their years, probably by the rule they originally received, either from the ſun's departure from the winter ſolſtice, or from the preceding new moon, which has the ſame reference to the winter ſolſtice that the *Hindu* year of VICRAMA'DITYA has to the vernal

vernal equinox. The commentator on the *Súrya Siddhánta* expreſsly ſays, that the authors of the books generally termed *Sanhitás*, accounted the *Déva* day to begin in the beginning of the ſun's northern road: now, the *Déva* day is the ſolar year; and the ſun's northern road begins in the winter ſolſtice; and hence it ſhould ſeem, that ſome of thoſe authors began the ſolar year exactly as the *Chineſe* do at this time. This might moreover have been the cuſtom in PARA'SARA's time; for the phenomenon, which is ſaid to mark the beginning of the *Vrihaſpati* cycle of ſixty, refers to the beginning of *Daniſhí'ha*, which is preciſely that point of the ecliptick through which the ſolſtice paſſed when he wrote.

There are, beſide theſe apparent changes made by the *Hindus*, in their mode of commencing the year, abundant inſtances of alterations and corrections in their aſtronomy, an inquiry into which might, by fixing certain chronological data, throw conſiderable light on their hiſtory; and it is ſcarcely neceſſary to obſerve, with how much more advantage an inveſtigation of this kind would be made with the aſſiſtance of ſuch aſtronomical books, written in the *Déva Nagari* characters, as might eaſily be had from *Haidarábad* and *Púna*, if the *Engliſh* reſidents there would intereſt themſelves to procure them. Copies of the aſtronomical rules followed at *Bombay* and *Gujarat*, might alſo prove of uſe, if NIEBUHR* was not miſinformed, who ſays the natives there begin the year with the month of *Cártic*, which has an evident reference to the autumnal equinox, and may perhaps be computed by the *Arſha Siddhánta*, mentioned in Vol. I. p. 261, as accounting the day to begin at ſunſet: for ſunſet with the *Dévas* is the ſun's departure from the autumnal equinox; and it is invariably obſerved in their aſtronomy

* "Le nouvel an chez les *Indiens* à *Guzerat*, que ceux de *Bombay* "ſuivent auſſi, vient du mois *Kartig*, mais à *Scindi* on le celebre au "mois *Aſar*." Tom. 2. p. 21.

aſtronomy to account the different meaſures of time as having begun originally from the ſame inſtant.

But of all places in *India*, to which *Europeans* might have acceſs, *Ujjein* is probably the beſt furniſhed with mathematical and aſtronomical productions; for it was formerly a principal ſeminary of thoſe ſciences, and is ſtill referred to as the firſt meridian. Almoſt any trouble and expenſe would be compenſated by the poſſeſſion of the three copious treatiſes on Algebra, from which BHA'SCARA declares he extracted his *Bîja Ganita*, and which in this part of *India* are ſuppoſed to be entirely loſt. But the principal object of the propoſed inquiry would be, to trace as much as poſſible of that gradual progreſs, whereby the *Hindu* aſtronomy has arrived at its preſent ſtate of comparative perfection; whence might be formed more probable conjectures of its origin and antiquity than have yet appeared: for, I imagine, there are few of M. BAILLY's opinion, that the *cali yug*, or any *yug*, had its origin, any more than our *Julian* period, in *an actual obſervation*, who have conſidered the nature and uſe of thoſe cycles, of the relative *bhaganas*, or revolutions of the planets, and the alterations* which the latter have at different times undergone; concerning which ſeveral particulars, M. BAILLY, it muſt be acknowledged, had but little information.† What was the real poſition of the planets and the ſtate of aſtronomy, when the *cali yug*

* Inſtances in *Jupiter's* mean motion. A'RYABHATTA gave the revolutions as 364224 in 4320000 ſolar years. BHA'SCAR, in his *Siromani*, 364226455 in 4320000000 ſolar years. The *Súrya Siddhanta* 364220 in 4320000 ſolar years; which latter, by the *bija* introduced ſince, are reduced to 364212 in the ſame period.

† But it is not thence to be inferred, that the *Hindus* did *not* exiſt as a nation, or that they made *no* obſervations of the heavens, as long ago as 4890 years: all that is here meant is, that the obſervations aſcribed to them by M. BAILLY, does not neceſſarily follow from any thing that is known of their aſtronomy; but, on the contrary, from the

yug began, or 4892 years ago, will probably never be known; but the latter muſt certainly have undergone conſiderable improvement ſince the laſt quoted *ſlóca* of VARA'HAMIHIRA was received as a rule; for it ſuppoſes the mean motion of *Jupiter* to be to that of the ſun, as 60 to ſome integer; apparently to 720; as 5 to 60, or as 1 to 12; without which, the beginning and ſucceſſive returns of the cycle of ſixty could never be denoted by the heliacal riſing of *Jupiter* in *Dhaniſhi'hà*, or in any conſtant point of the zodiack; and at a time when the mean motion of *Jupiter* was ſo much miſtaken, it may reaſonably be ſuppoſed, that the more difficult parts of aſtronomy were very imperfectly underſtood. If the ratio were as 1 to 12, which is implied by the *yuga* of twelve, (for the term *yuga* means conjunction, or coincidence,) then a conjunction of the ſun and *Jupiter* would happen at the end of every period of twelve years in the ſame point of the zodiack, and the cycle of ſixty might begin in the manner deſcribed: but this muſt long ſince have ceaſed to be the rule, or at leaſt ſince the time of A'RYABHATTA; for, if the cycle be ſuppoſed to begin with the ſun and *Jupiter* in *Dhaniſhi'hà*, then in ſixty of *Jupiter's* years that planet will again be in *Dhaniſhi'hà*; but in ſixty of ſuch years there are, by the data aſcribed to A'RYABHATTA, only 59 years, 3 months, and ſome days of ſolar time: the next cycle, therefore, could not have the ſame beginning, becauſe the ſun would be found more than 90 degrees diſtant from *Jupiter's* mean place, and in 60 years more that diſtance would be doubled. As this diſagreement with the rule could not have been unknown to VARA'HAMIHIRA, who gives the *bhaganas* from A'RYABHATTA as 364224 in 4320000 ſolar years, he may be ſuppoſed

the nature of the ſubject it appears, that the *Cali yug* was, like the *Julian* period, fixed by retroſpective computation; which might ſtill have happened although aſtronomy had originated, which is not at all improbable, in much higher antiquity.

Neither

poſed to have only cited what he had learned from other treatiſes merely as an aſtrological maxim, his *Saṅhitá* being a treatiſe on *aſtrology*, not on practical *aſtronomy;* and this conjecture will appear the more reaſonable, when it is conſidered, that notions wholly inconſiſtent with the latter, and which muſt have originated in remote ages, when ſcience of any kind had made but ſmall progreſs, are ſtill preſerved in different *ſáſtras;* as in the *Bhágavat*, which, treating on the ſyſtem of the univerſe, places the moon above the ſun, and the planets above the fixed ſtars.

To render this paper more intelligible, I have ſubjoined a diagram of the *Hindu* ecliptick, which may alſo ſerve to illuſtrate ſome aſtronomical papers in the preceding Volume. Its origin is conſidered as diſtant 180 degrees in longitude from *Spica;* a ſtar which ſeems to have been of great uſe in regulating their aſtronomy, and to which the *Hindu* tables of the beſt

 authority,

Neither LE GENTIL, nor BAILLY, had any other authority for placing the origin of the *Hindu* zodiack in longitude 10s 6°, at the beginning of the *cali yug*, than reſults from a computation of the preceſſion for 3600 years, at the end of which expired term of the *cali yug*, it coincided with the equinox: it is certain, that the *Bráhmens* in this part of *India* ſuppoſe, as their aſtronomy implies, a ſimilar coincidence, together with a conjunction of the planets in the ſame point by their mean motions when the *cali yug* began; and ſince in the preſent amount of the preceſſion, and conſequently in the origin of the zodiack, as well as in many other particulars, the *Bráhmens* of *Trivalore* agree with thoſe of *Bengal*, it is not at all probable that they ſhould have different ſyſtems. But M. BAILLY thinks the *Indian* zodiack has had two origins; one of them as I deſcribe it; the other, as he computes it for the beginning of the *cali yug*. It may indeed have had many origins, although there ſeems at preſent but one to be found; for it is not in the leaſt inconſiſtent with the principles of the *Hindu* aſtronomy, to ſuppoſe that, if ever an alteration took place in the mode of beginning the year, ſome alteration was at the ſame time made in the origin of the zodiack likewiſe. The origin of the *Chineſe* zodiack is deſcribed to be in a part of the heavens oppoſite to that of the *Hindus;* for *Spica* diſtinguiſhes their conſtellation *Kiu*, which is the firſt of their twenty-eight lunar manſions; and ſince it is agreed, that both ſyſtems were originally the ſame, a conſiderable alteration, with reſpect to the origin of the zodiack, muſt neceſſarily have happened in one of them.

authority, although they differ in other particulars, agree in aſſigning fix ſigns of longitude, counted from the beginning of *Aſwiní*, their firſt *Nacſhatra*. From the beginning of *Aſwiní* (according to the *Hindu* preceſſion, now 19° 22′, but which is in reality ſomething further diſtant from the vernal equinox) the eclipti'ck is divided into twenty-ſeven equal parts, or *Nacſhatras*, of 13° 20′ each; the twenty-eighth, named *Abhijit*, being formed out of the laſt quarter of *Uttaraſhára*, and as much of *Sravaná* as is neceſſary to complete the moon's periodical month. The years of *Jupiter's* cycle are expreſſed in their order with numerals: *a* is the former poſition of the colures, as explained in Vol. II. and *b*, *c*, mark the limits of the preceſſion reſulting from the *Hindu* method of computing it. The outer dotted circle is the *European* ecliptick, in which is noted the beginning of the *Hindu*, and likewiſe of the *European* year. For want of room, the ſigns are diſtinguiſhed in both with the uſual characters. The two ſtars pointed out by the moſt ſkilful *Pandit* I have yet met with, as diſtinguiſhing *Aſwiní*, are β and γ *Arietis*, which diſtinguiſh alſo *al ſharatán*, the firſt *Arabian menzil*; and the latter is ſaid to be the *yóga*, whoſe longitude and latitude are ſtated certainly with great incorrectneſs, as 8° and 10° north; but the error, if it be not owing to tranſcribers, is inexplicable.

The ſolar months, it may be obſerved, correſpond in name with the like number of *Nacſhatras*: this is aſcribed to the months having been originally lunar, and their names derived from the *Nacſhatras*, in which the moon, departing from a particular point, was obſerved to be at the full; for, although the full moon did not always happen in thoſe particular *Nacſhatras*, yet the deviation never exceeded the preceding or the ſucceeding *Nacſhatræ*; and whether it fell in *Haſta*, *Chitra*, or *Swáti*, ſtill that month was named *Chaitrà*; and ſo of the reſt. This is the explanation of the month given by NRISINHA, who in the ſame manner

manner explains *Jupiter's* cycle of twelve years, the names of which could not always correſpond with thoſe of the *Nacſhatras* in which he roſe heliacally.

Of the *Hindu* method of intercalating the lunar month, M. BAILLY conceived a right idea from what P. DU CHAMP had ſaid on the ſubject; but he has omitted to mention a curious circumſtance conſequent to it, which is, that ſometimes there happen *two* intercalary months in the ſame year; or, to be more preciſe, *two* lunar months are named *twice* over; thus, as was actually the caſe in 1603 *Sáca*, there may be two lunar *Aſwinas*, and two *Chaitras*; but then ſome one intervening month, as *Agrahâyan*, would be omitted, becauſe the change of the moon would not happen at all during the ſolar month of that name. During the preſent poſition of the ſun's apſis, this *ch'che* (cſhaya?) or diſcarded month, is limited to *Agrahâyan*, *Pauſh*, or *Mágh*, thoſe being the three ſhorteſt ſolar months; and, by the *Hindu* computation, the diſcarded month will again fall on *Agrahâyan* in 1744 *Sáca*.

Bhágalpur, 1 *Dec.* 1791.

X.

AN ACCOUNT OF THE METHOD OF CATCHING WILD ELEPHANTS *AT TIPURA.*

By JOHN CORSE, Esq.

IN the month of *November*, when the weather has become cool, and the ſwamps and marſhes, formed by the rains in the five preceding months, are leſſened, and ſome of them dried up, a number of people are employed to go in queſt of elephants.

At this ſeaſon the males come from the receſſes of the foreſt into the borders and outſkirts thereof, whence they make nocturnal excurſions into the plains in ſearch of food, and where they often deſtroy the labours of the huſbandman, by devouring and trampling down the rice, ſugar-canes, &c. that they meet with. A herd or drove of elephants, from what I can learn, has never been ſeen to leave the woods: ſome of the largeſt males often ſtray to a conſiderable diſtance, but the young ones always remain in the foreſt under the protection of the *Palmai*, or leader of the herd, and of the larger elephants. The *Goondahs*, or large males, come out ſingly, or in ſmall parties, ſometimes in the morning, but commonly in the evening, and they continue to feed all night upon the long graſs that grows amidſt the ſwamps and marſhes, and of which they are extremely fond. As often, however, as they have an opportunity, they commit depredations on the rice fields, ſugar-canes, and plantain-trees, that are near, which oblige the farmers to keep regular watch, under a ſmall cover, erected on the tops of a few long bamboos, about 14 feet from the ground:

ground: and this precaution is neceſſary to protect them from the tigers, with which this province abound. From this lofty ſtation the alarm is ſoon communicated from one watchman to another, and the neighbouring villages, by means of a rattle with which each is provided. With their ſhouts and cries, and noiſe of the rattles, the elephants are generally ſcared, and retire. It ſometimes however happens, that the males advance even to the villages, overturn the houſes, and kill thoſe who unfortunately come in their way, unleſs they have had time to light a number of fires: this element ſeems to be the moſt dreaded by wild elephants, and a few lighted whiſps of ſtraw or graſs, ſeldom fail to ſtop their progreſs. To ſecure one of the males, a very different method is employed from that which is taken to ſecure a herd: the former is taken by *Koomkees*, or female elephants trained for the purpoſe, whereas the latter is driven into a ſtrong encloſure, called a *Keddah*.

As the hunters know the places where the elephants come out to feed, they advance towards them in the evening with four *Koomkees*, which is the number of which each hunting party conſiſts: when the nights are dark, (and theſe are the moſt favourable for their purpoſe,) the male elephants are diſcovered by the noiſe they make in cleaning their food, by whiſking and ſtriking it againſt their fore-legs, and by moon-light they can ſee them diſtinctly at ſome diſtance.

As ſoon as they have determined on the *Goondah* they mean to ſecure, three of the *Koomkees* are conducted ſilently and ſlowly by their *Mahotes* (drivers) at a moderate diſtance from each other, near to the place where he is feeding; the *Koomkees* advance very cautiouſly, feeding as they go along, and appear like wild elephants that had ſtrayed from the jungle. When the male perceives them approaching, if he takes the alarm, and is viciouſly inclined, he beats the

the ground with his trunk, and makes a noiſe, ſhowing evident marks of his diſpleaſure, and that he will not allow them to approach nearer; and if they perſiſt, he will immediately attack and gore them with his tuſks: for which reaſon they take care to retreat in good time. But ſhould he be amorouſly diſpoſed, which is generally the caſe, (as theſe males are ſuppoſed to be driven from the herd at a particular period by their ſeniors, to prevent their having connection with the females of that herd), he allows the females to approach, and ſometimes even advances to meet them.

When, from theſe appearances, the *Mahotes* judge that he will become their prize, they conduct two of the females, one on each ſide, cloſe to him, and make them advance backwards, and preſs gently with their poſteriors againſt his neck and ſhoulders; the 3d female then comes up, and places herſelf directly acroſs his tail: in this ſituation, ſo far from ſuſpecting any deſign againſt his liberty, he begins to toy with the females, and careſs them with his trunk. While thus engaged, the 4th female is brought near, with ropes and proper aſſiſtants, who immediately get under the belly of the 3d female, and put a ſlight cord (the *Chilkah)* round his hind legs; ſhould he move, it is eaſily broken, in which caſe, if he takes no notice of this ſlight confinement, nor appears ſuſpicious of what is going forward, the hunters then proceed to tie his legs with a ſtrong cord (called *Bundà)* which is paſſed alternately, by means of a forked ſtick, and a kind of hook, from one leg to the other, forming the figure of 8; and as theſe ropes are ſhort, for the convenience of being more readily put around his legs, 6 or 8 are generally employed, and they are made faſt by another cord, (the *Dagbearee)* which is paſſed a few turns perpendicularly between his legs, where the folds of the *Bundahs* interſect each other. A ſtrong cable (the *Phand)* with

with a running nooſe, 60 cubits long, is next put round each hind leg immediately above the *Bundaus*; and again, above them, 6 or 8 additional *Bukkahs*, according to the ſize of the elephant, are made faſt, in the ſame manner as the others were: the putting on theſe ropes generally takes up about 20 minutes, during which the utmoſt ſilence is obſerved, and the *Mahotes*, who keep ſtat upon the necks of the females, are covered with dark-coloured cloths, which ſerve to keep them warm, and at the ſame time do not attract the notice of the elephant. While the people are buſily employed in tying the legs of the *Goondah*, he careſſes ſometimes one, and ſometimes another of the ſeducers, *(Kootnee)* examining their beauties, and toying with different parts, by which his deſires are excited, and his attention diverted from the hunters, and in theſe amorous dalliances he is indulged by the females. But if his paſſions ſhould be ſo rouſed, before his legs are properly ſecured, as to induce him to attempt leaping on one of the females, the *Mahote*, to enſure his own ſafety, and prevent him gratifying his deſires any further, makes the female run away; and at the ſame time, by raiſing his voice, and making a noiſe, he deters the *Goondah* from purſuing. This however happens very ſeldom; for he is ſo ſecured by the preſſure of a *Koomkee* on each ſide, and one behind, that he can hardly turn himſelf, or ſee any of the people, who always keep ſnug under the belly of the third female, that ſtands acroſs his tail, and which ſerves both to keep him ſteady, and prevent his kicking any of the people who are employed in ſecuring him; but in general he is ſo much taken up with his decoyers, as to attend very little to any thing elſe. In caſe of accidents, however, ſhould the *Goondah* break looſe, the people, upon the firſt alarm, can always mount on the backs of the tame elephants, by a rope that hangs ready for the purpoſe, and thus get out of his reach. When his hind legs are properly ſecured, they leave him to himſelf, and retire to a ſmall diſtance: as ſoon

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as the *Koomkees* leave him, he attempts to follow, but finding his legs tied, he is roufed to a proper fenfe of his fituation, and retreats toward the jungle; the *Mahotes* follow at a moderate diftance from him on the tame elephants, accompanied by a number of people that had been previoufly fent for, and who, as foon as the *Goondah* paffes near a ftout tree, make a few turns of the *Phands*, or long cables, that are trailing behind him, around his trunk; his progrefs being thus ftopped, he becomes furious, and exerts his utmoft force to difengage himfelf; nor will he then allow any of the *Koomkees* to come near him, but is outrageous for fome time, falling down, and goring the earth with his tufks. If by thefe exertions the *Phands* are once broken, which fometimes is effected, and he efcapes into the thick jungle, the *Mahotes* dare not advance for fear of the other wild elephants, and are therefore obliged to leave him to his fate; and in this hampered fituation, it is faid, he is even ungenerouſly attacked by the other wild elephants. As the cables are very ftrong, and feldom give way, when he has exhaufted himfelf by his exertions, the *Komkees* are again brought near, and take their former pofitions, viz. one on each fide, and the other behind. After getting him nearer the tree, the people carry the ends of the long cables around his legs, then back and about the trunk of the tree, making, if they can, two or three turns, fo as to prevent even the poffibility of his efcape. It would be almoft impoffible to fecure an elephant in any other manner, as he would tear up any ftake that could at the time be driven into the ground, and even the noife of doing it would frighten the elephant: for thefe reafons, as far as I can learn, nothing lefs than a ftrong tree is ever trufted to by the hunters. For ftill farther fecurity, as well as to confine him from moving to either fide, his fore-legs are tied exactly in the fame manner as the hind-legs were, and the *Phands* are made faft, one on each fide, to trees or ftakes driven deep into the earth. During the procefs of

tying

tying both the hind and fore-legs, the fourth *Koomk* gives aſſiſtance where neceſſary, and the people employed cautiouſly avoid going within reach of his trunk; and when he attempts to ſeize them, they retreat to the oppoſite ſide of the *Koomkees*, and get on them, if neceſſary, by means of the rope above-mentioned, which hangs ready for them to lay hold of. Although, by theſe means, he is perfectly ſecured, and cannot eſcape, yet, as it would be both unſafe and inconvenient to allow him to remain in the verge of the jungle, a number of additional ropes are afterwards put on, as ſhall be mentioned, for the purpoſe of conducting him to a proper ſtation. When the *Goondah* has become more ſettled, and eat a little food, with which he is ſupplied, as ſoon as he is taken, the *Koomkees* are again brought near, and a ſtrong rope *(Phara)* is then put twice round his body, cloſe to his fore-legs like a girth, and tied behind his ſhoulder; then the long end is carried back cloſe to his rump, and there faſtened, after a couple of turns more have been made round his body. Another cord is next faſtened to the *Phara*, and from thence carried under his tail like a crupper *(dooblah)* and brought forward, and faſtened by a turn or two, to each of the *Pharas* or girths, by which the whole is connected, and each turn of theſe cords ſerves to keep the reſt in their places. After this a ſtrong rope (the *Tooman)* is put round his buttocks, and made faſt on each ſide to the girth and crupper, ſo as to confine the motion of his thighs, and prevent his taking a full ſtep. Theſe ſmaller ropes being properly adjuſted, a couple of large cables (the *Dools)* with running nooſes are put around his neck, and after being drawn moderately tight, the nooſes are ſecured from running cloſer, and then tied to the ropes on each ſide forming the girth and crupper already mentioned; and thus all theſe ropes are connected and kept in their proper places, without any riſk of the nooſes of the *Dools* becoming tight, ſo as to endanger the life of the elephant in his exertions to free himſelf. The ends

of

of theſe cables are made faſt to two *Koomkees*, one on each ſide of the *Goondah*, by a couple of turns round the belly, cloſe to the ſhoulder, like a girth, where a turn is made, and it is then carried acroſs the cheſt, and faſtened to the girth on the oppoſite ſide. Every thing being now ready, and a paſſage cleared from the jungle, all the ropes are taken from his legs, and only the *Tobman* remains round his buttocks to confine the motion of his hind legs: the *Koomkees* pull him forward by the *Dools*, and the people from behind urge him on. Inſtead of advancing in the direction they wiſh, he attempts to retreat farther into the jungle; he exerts all his force, falls down, and tears the earth with his tuſks, ſcreaming and groaning, and by his violent exertions often hurts and bruiſes himſelf very much; and inſtances happen of their ſurviving theſe violent exertions only a few hours, or at moſt a few days. In general, however, they ſoon become reconciled to their fate, will eat immediately after they are taken, and, if neceſſary, may be conducted from the verge of the jungle as ſoon as a paſſage is cleared. When the elephant is brought to his proper ſtation, and made faſt, he is treated with a mixture of ſeverity and gentleneſs, and in a few months (if docile) he becomes tractable, and appears perfectly reconciled to his fate. It appears ſomewhat extraordinary, that though the *Goondah* uſes his utmoſt force to diſengage himſelf when taken, and would kill any perſon coming within his reach, yet he never, or at leaſt ſeldom, attempts to hurt the females that have enſnared him, but, on the contrary, ſeems pleaſed, (as often as they are brought near, in order to adjuſt his harneſſing, or move and ſlacken thoſe ropes which gall him) ſoothed and comforted by them, as it were, for the loſs of his liberty. All the elephants, ſoon after they are taken, are led out occaſionally for exerciſe by the *Koomkees*, which attend for that purpoſe.

Having now related, partly from my own knowledge, all

and partly from comparing the accounts given by different people employed in this buſineſs, the manner in which the male elephants, called *Goondahs*, are ſecured, I ſhall next entirely, from my own knowledge, deſcribe the methods I have ſeen employed for ſecuring a herd of wild elephants. Female elephants are never taken ſingly, but always in the herd, which conſiſts of young and old of both ſexes. This noble, docile, and uſeful animal, ſeems naturally of a ſocial diſpoſition, as a herd in general conſiſts of about 40 to 100, and is conducted under the direction of one of the oldeſt and largeſt females, called the *Palmai*, and one of the largeſt males. When a herd is diſcovered, about 500 people are employed to ſurround it, who divide themſelves into ſmall parties, called *Chokeys*, conſiſting generally of one *Mahote* and two *Coolies*, at the diſtance of twenty or thirty yards from each other, and form an irregular circle, in which the elephants are encloſed: each party lights a fire, and clears a foot-path to the ſtation that is next him, by which a regular communication is ſoon formed through the whole circumference from one to the other. By this path reinforcements can immediately be brought to any place where an alarm is given: and it is alſo neceſſary for the ſuperintendants, who are always going round, to ſee that the people are alert upon their poſts. The firſt circle (the *Dawkee*) being thus formed, the remaining part of the day and night is ſpent in keeping watch by turns, or in cooking for themſelves and companions. Early next morning, one man is detached from each ſtation, to form another circle in that direction where they wiſh the elephants to advance. When it is finiſhed, the people ſtationed neareſt to the new circle, put out their fires, and file off to the right and left, to form the advanced party, thus leaving an opening for the herd to advance through, and by this movement, both the old and new circle are joined, and form an oblong. The people from behind now begin ſhouting and making a noiſe with their rattles, *tomtoms*, &c. to cauſe

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the elephants to advance: and as ſoon as they are got within the new circle, the people cloſe up, take their proper ſtations, and paſs the remaining part of the day and night as before. In the morning the ſame proceſs is repeated, and in this manner the herd advances ſlowly in that direction, where they find themſelves leaſt incommoded by the noiſe and clamour of the hunters, feeding, as they go along, upon branches of trees, leaves of bamboos, &c. which come in their way. If they ſuſpected any ſnare, they could eaſily break through the circle; but this inoffenſive animal, going merely in queſt of food, and not ſeeing any of the people who ſurround him, and who are concealed by the thick jungle, advances without ſuſpicion, and appears only to avoid being peſtered by their noiſe and din. As fire is the thing elephants ſeem moſt afraid of in their wild ſtate, and will ſeldom venture near it, the hunters always have a number of fires lighted, and particularly at night, to prevent the elephants coming too near, as well as to cook their victuals, and keep them warm. The ſentinels ſupply theſe fires with fuel, eſpecially green bamboos, which are generally at hand, and which, by the crackling and loud report they make, together with the noiſe of the watchmen, deter the elephants from coming near; ſo that the herd generally remains at a diſtance near the centre of the circle. Should they at any time advance, the alarm is given, and all the people immediately make a noiſe, and uſe their rattles, to make them keep at a greater diſtance. In this manner they are gradually brought to the *Keddah*, or place where they are to be ſecured. As the natives are extremely ſlow in their operations, they ſeldom bring the herd above one circle in a day, except on an emergency, when they exert themſelves, and advance two circles. They have no tents or covering but the thick woods, which, during the day, keep off the rays of the ſun; and at night they ſleep by the fires they have lighted, upon mats ſpread on the ground, wrapt up in a piece of coarſe cloth. The ſeaſon is then

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ſo mild, that the people continue very healthy, and an accident ſeldom happens, except to ſtragglers about the outſkirts of the wood, who are ſometimes, though very rarely, carried off by tigers. The *Keddah*, or place where the herd is to be ſecured, is differently conſtructed in different places; here it conſiſts of three encloſures, communicating with each other by means of narrow openings or gateways. The outer encloſure, or the one next to the place where the elephants are to enter, is the largeſt; the middle one is generally, though not always, the next in ſize, and the third or furthermoſt is the ſmalleſt: theſe proportions, however, are not always adhered to in the making of a *Keddah*, nor indeed does there appear to me any reaſon for making three encloſures; but as my intentions are merely to relate facts, I ſhall proceed to obſerve, that when in the third or laſt encloſure, the elephants are then only deemed ſecure: here they are kept ſix or eight days, and are regularly, though ſcantily, fed from a ſcaffold on the outſide, cloſe to the entrance of an outlet called the *Roomee*, which is about ſixty feet long, and very narrow, and through which the elephants are to be taken out one by one. In many places this mode is not adopted; for as ſoon as the herd has been ſurrounded by a ſtrong paliſade, *Koomkees* are ſent in with proper people, who tie them on the ſpot, in the ſame manner as was mentioned above of the *Goondahs*, or male elephants, that are taken ſingly. Theſe encloſures are all pretty ſtrong, but the third is the ſtrongeſt; nor are the elephants deemed ſecure, as already obſerved, till they have entered it. This encloſure has, like the other two, a pretty deep ditch on the inſide; and upon the bank of earth, that is thrown up from the excavation, a row of ſtrong paliſades of middle-ſized trees is planted, ſtrengthened with croſs-bars, which are tied to them about the diſtance of fourteen inches from each other; and theſe are ſupported on the outſide by ſtrong poſts like buttreſſes, having one end ſunk in the earth, and the other preſſing againſt the

croſs-bars to which they are faſtened. When the herd is brought near to the firſt encloſure, or *Baigcote*, which has two gateways towards the jungle, from which the elephants are to advance, (theſe, as well as the other gateways, are diſguiſed with branches of trees and bamboos ſtuck in the ground, ſo as to give them the appearance of a natural jungle,) the greateſt difficulty is to get the herd to enter the firſt or outer encloſure; for, notwithſtanding the precautions taken to diſguiſe both the entries as well as the paliſade which ſurrounds this encloſure; the *Palmai*, or leader, now appears to ſuſpect ſome ſnare, from the difficulty and heſitation with which in general ſhe paſſes into it; but, as ſoon as ſhe enters, the whole herd implicitly follows. Immediately, when they are all paſſed the gateway, fires are lighted round the greateſt part of the encloſure, and particularly at the entries, to prevent the elephants from returning. The hunters from without then make a terrible noiſe by ſhouting, beating of *tomtoms*, (a kind of drum,) firing blunt cartridges, &c. to urge the herd on to the next encloſure. The elephants, finding themſelves enſnared, ſcream and make a noiſe; but, ſeeing no opening except the entrance to the next encloſure, and which they at firſt generally avoid, they return to the place through which they lately paſſed, thinking perhaps to eſcape, but now find it ſtrongly barricaded; and, as there is no ditch at this place, the hunters, to prevent their coming near, and forcing their way, keep a line of fire conſtantly burning all along where the ditch is interrupted, and ſupply it with fuel from the top of the paliſade, and the people from without making a noiſe, ſhouting and hallooing to drive them away. Wherever they turn, they find themſelves oppoſed by burning fires, or bundles of reeds, and dried graſs, which are thruſt through the opening of the paliſades, except towards the entrance of the ſecond encloſure, or *Doobrazecote*. After traverſing the *Baigcote* for ſome time, and finding no chance of eſcaping but through the gateway into the next encloſure, the leader enters, and the reſt follow:

follow: the gate is inſtantly ſhut by people, who are ſtationed on a ſmall ſcaffold immediately above it, and ſtrongly barricaded; fires are lighted, and the ſame diſcordant din made and continued, till the herd has paſſed through another gateway into the laſt encloſure, or *Rajecote*, the gate of which is ſecured in the ſame manner as the former was. The elephants, being now completely ſurrounded on all ſides, and perceiving no outlet through which they can eſcape, appear deſperate, and in their fury advance frequently to the ditch, in order to break down the paliſade, inflating their trunks, ſcreaming louder and ſhriller than any trumpet, ſometimes grumbling like the hollow murmur of diſtant thunder; but, wherever they make an attack, they are oppoſed by lighted fires, and by the noiſe and triumphant ſhouts of the hunters. As they muſt remain ſome time in this encloſure, care is always taken to have part of the ditch filled with water, which is ſupplied by a ſmall ſtream, either natural, or conducted through an artificial channel from ſome neighbouring reſervoir. The elephants have recourſe to this water to quench their thirſt, and cool themſelves after their fatigues, by ſucking the water into their trunks, and then ſquirting it over every part of their bodies. While they remain in this encloſure, they continue ſulky, and ſeem to meditate their eſcape; but the hunters build huts, and form an encampment, as it were, around them, cloſe to the paliſade; watchmen are placed, and every precaution uſed to prevent their breaking through. This they would ſoon effect, if left to themſelves, notwithſtanding the paliſade is made of very ſtrong ſtakes, ſunk into the earth on the outſide of the ditch, and ſtrengthened by croſs-bars and buttreſſes, as already mentioned.

When the herd has continued a few days in the *Keddah*, the doors of the *Roomee* is opened, into which ſome one of the elephants is enticed to enter, by having food thrown firſt before, and then gradually further on into the

the paſſage, till the elephant has advanced far enough to admit of the gates being ſhut. Above this wicker gate, or door, two men are ſtationed on a ſmall ſcaffold, who throw down the food. When the elephant has paſſed beyond the door, they give the ſignal to a man, who, from without, ſhuts it by pulling a ſtring; and they ſecure it by throwing two bars, that ſtood perpendicular on each ſide, the one acroſs the other thus ×, forming the figure of St. Andrew's Croſs; and then two ſimilar bars are thrown acroſs each other behind the door next to the *Keddah*, ſo that the door is in the centre. For farther ſecurity, horizontal bars are puſhed acroſs the *Roomee*, through the openings of the paliſades, both before and behind theſe croſſes, to prevent the poſſibility of the doors being broken. The *Roomee* is ſo narrow, that a large elephant cannot turn in it; but, as ſoon as he hears the noiſe that is made in ſhutting the gate, he retreats backwards, and endeavours to force it. Being now ſecured in the manner already noticed, his efforts are unavailing. Finding his retreat thus cut off, he advances, and exerts his utmoſt force to break down the bars, which were previouſly put acroſs a little farther on in the outlet, by running againſt them, ſcreaming and roaring, and battering them, like a ram, by repeated blows of his head, retreating and advancing with the utmoſt fury. In his rage, he riſes, and leaps upon the bars with his fore-feet, and ſtrives to break them down with his huge weight. In *February*, 1788, a large female elephant dropt down dead in the *Roomee*, from the violent exertions ſhe made. When the elephant is ſomewhat fatigued by theſe exertions, ſtrong ropes,* with running nooſes, are placed in the outlet by the hunters; and as ſoon as he puts a foot within the nooſe, it is immediately drawn tight, and faſtened to the paliſades. When all his feet have been made pretty faſt, two men

* Theſe are of the ſame form and ſize nearly as the *Phands*, but much ſhorter in proportion.

place themſelves behind ſome bars, that run acroſs the *Roomee*, to prevent his kicking them, and with great caution tie his hind-legs together, by paſſing a cord alternately from the one to the other, like the figure 8, and then faſtening theſe turns as above deſcribed. After this, the *Pharah*, *Dools*, &c. are put on in ſucceſſion, in the ſame manner as on the *Goondah*, only that here the people are in greater ſecurity. While theſe ropes are making faſt, the other hunters are careful not to go too near, but keep on the outſide of the paliſade, and divert his attention, as much as they can, from thoſe employed in faſtening them, by ſupplying him with graſs, and ſometimes with plantain-leaves and ſugar-canes, of which he is remarkably fond, by preſenting a ſtick, giving him hopes of catching it, or by gently ſtriking or tickling his proboſcis. He frequently, however, ſeizes the ropes with his trunk, and endeavours to break them, particularly thoſe with which his feet are tied, and ſometimes tries to bite them through with his grinders, (as he has no inciſors, or front teeth;) but the hunters then goad him with ſharpened bamboos, or light ſpears, ſo as to make him quit his hold. Thoſe who are employed in putting the ropes around his body, and over his head, ſtand above him, on a ſmall kind of platform, conſiſting of a few bars run acroſs through the openings of the paliſades; and, as an elephant cannot ſee any thing that is above, and rather behind his head, they are very little incommoded by him, although he appears to ſmell them, and endeavours to catch them with his trunk. When the whole apparatus is properly ſecured, the ends of the two cables *(Dools)* which were faſtened round his neck, are brought forward to the end of the *Roomee*, where two female elephants are waiting, and to them theſe cables are made faſt. When every thing is ready, the door at the end of the outlet is opened, the croſs-bars are removed, and the paſſage left clear. The ropes that tied his legs to the paliſades are looſened; and, if he does not advance readily, they goad him

with long poles, ſharpened at the ends, or pointed with iron, and urge him on with their noiſe and din; and at the ſame time the females pull him gently forward. As ſoon as he has cleared the *Roomee*, his conductors ſeparate; ſo that if he attempts to go to one ſide, he is prevented by the elephant that pulls in the oppoſite direction, and *vice verſa*. The *Bundahs*, which tie his hind legs, though but looſely, yet prevent his going faſt; and thus ſituated, he is conducted like an enraged bull, that has a cord faſtened to his horns on each ſide, ſo that he cannot turn either to the right or left to avenge himſelf. In like manner is this noble animal led to the next tree, as the *Goondahs* before-mentioned were. Sometimes he becomes obſtinate, and will not advance; in which caſe, while one of his conductors draws him forward, the other comes behind, and puſhes him on. Should he lie down, ſhe puts her ſnout under, and raiſes him up, ſupporting him on her knee, and with her head puſhing him forward with all her ſtrength. The hunters likewiſe aſſiſt, by goading him, and urging him forward by their noiſe and din. Sometimes they are even obliged to put lighted torches near, in order to make him advance. In conducting ſmall elephants from the *Roomee*, only one cable and one *Koomkee* are made uſe of. As ſoon as each elephant is ſecured, he is left in charge to the *Mahote*, or keeper, who is appointed to attend and inſtruct him; and, under him, there are from two to five *Coolies*, according to the ſize of the elephant, in order to aſſiſt, and to ſupply food and water, till he becomes ſo tractable as to bring the former himſelf. Theſe people erect a ſmall hut immediately before him, where the *Mahote*, or one of the *Coolies*, conſtantly attends, ſupplies him with food, and ſoothes and careſſes him by a variety of little arts. Sometimes the *Mahote* threatens, and even goads him with a long ſtick, pointed with iron, but more generally coaxes and flatters him, ſcratching his head and trunk with a long bamboo, ſplit at one end into many pieces, and driving away the flies from

any ſores occaſioned by the hurts and bruiſes he got by his efforts to eſcape from the *Roomee*. This animal's ſkin is ſoft, conſidering his great ſize; and being extremely ſenſible, is eaſily cut or pierced, more ſo than the ſkin of moſt large quadrupeds. The *Mahote* likewiſe keeps him cool, by ſquirting water all over him, and ſtanding without the reach of his trunk. In a few days he advances cautiouſly to his ſide, and ſtrokes and pats him with his hand, ſpeaking to him all the while in a ſoothing tone of voice; and in a little time he begins to know his keeper, and obey his commands. By degrees, the *Mahote* becomes familiar to him; and at length gets upon his back from one of the tame elephants; and as the animal becomes more tractable, he advances gradually forward towards his head, till at laſt he is permitted to ſeat himſelf on his neck, from which place he afterwards regulates and directs all his motions. While they are training in this manner, the tame elephants lead out the others in turn, for the ſake of exerciſe, and likewiſe to eaſe their legs from the cords with which they are tied, and which are apt to gall them moſt terribly, unleſs they are regularly ſlacked and ſhifted. In five or ſix weeks the elephant becomes obedient to his keeper; his fetters are taken off by degrees; and generally, in about five or ſix months, he ſuffers himſelf to be conducted by the *Mahote* from one place to another. Care, however, is always taken not to let him approach his former haunts, leſt a recollection of the freedom he there enjoyed, ſhould induce him again to recover his liberty. This obedience to his conductor ſeems to proceed partly from a ſenſe of generoſity, as it is, in ſome meaſure, voluntarily; for, whenever an elephant takes fright, or is determined to run away, all the exertions of the *Mahote* cannot prevent him, even by beating, or digging the pointed iron hook into his head with which he directs him. On ſuch an occaſion the animal totally diſregards theſe feeble efforts; otherwiſe he could ſhake or pull him off with his trunk, and daſh him in pieces.

pieces. Accidents of this kind happen almoſt every year, eſpecially to thoſe *Mahotes* who attend the large *Goondahs;* but ſuch accidents are in general owing entirely to their own careleſſneſs and neglect. It is neceſſary to treat the males with much greater ſeverity than the females, to keep them in awe; but it is too common a practice among the *Mahotes*, either to be negligent in uſing proper meaſures to render their elephants docile, or to truſt too much to their good nature, before they are thoroughly acquainted with their diſpoſitions. The iron hook with which they direct them is pretty heavy, about ſixteen inches long, with a ſtraight ſpike advancing a little beyond the curve of the hook, ſo that altogether it is exactly like that which ferrymen or boatmen uſe faſtened to a long pole.

In this account of the proceſs for catching and taming elephants, I have uſed the maſculine gender, to avoid circumlocution, as both males and females are treated in the ſame manner. The former are ſeldom ſo docile; but, like the males of other animals, are fiercer, ſtronger, and more untractable, than the females.

Before I conclude, it may be proper to obſerve, that young elephants ſuck conſtantly with their mouths, and never with their trunks, as BUFFON has aſſerted; a concluſion he made merely from conjecture, and the great and various uſes to which they are well adapted and applied by every elephant.

I have ſeen young ones, from one day to three years old, ſucking their dams; but never ſaw them uſe their trunks, except to preſs the breaſt, which, by natural inſtinct, they ſeemed to know would make the milk flow more readily. The mode of connection between the male and female is now aſcertained beyond the poſſibility of a doubt; as Mr. BULLER, Lieut. HAWKINS, and many others, ſaw a male copulate with a female,

female, after they were ſecured in the *Keddah*, in a manner exactly ſimilar to the conjunction of the horſe with a mare.

This fact entirely overturns what has been ſo often related concerning the ſuppoſed delicacy of this uſeful animal, and a variety of other hypotheſis, which are equally void of foundation. As far as I know, the exact time an elephant goes with young has not yet been aſcertained, but which cannot be leſs than two years, as one of the elephants brought forth a young one twenty-one months and three days after ſhe was taken. She was obſerved to be with young in *April* or *May*, 1788, and ſhe was only taken in *January* preceding; ſo that it is very likely ſhe muſt have had connection with the male ſome months before ſhe was ſecured, otherwiſe they could not diſcover that ſhe was with young, as a fœtus of leſs than ſix months cannot well be ſuppoſed to make any alteration in the ſize or ſhape of ſo large an animal. The young one, a male, was produced *October* 16th, 1789, and appeared in every reſpect to have arrived at its full time. Mr. HARRIS, to whom it belongs, examined its mouth a few days after it was brought forth, and found that one of its grinders on each ſide had partly cut the gum. It is now alive and well, and begins to chew a little graſs.

I have further to remark, that one of the tuſks of the young elephant made its appearance, ſo that we can now aſcertain it to be of that ſpecies called *Mucknah*, the tuſks of which are always ſmall, and point nearly ſtraight downwards. He was thirty-five inches high at his birth, and is now thirty-nine, ſo that he has grown four inches in nearly as many months. Elephants are always meaſured at the ſhoulder; for the arch or curve of the back, of young ones particularly, is conſiderably higher than any other part; and it is a ſure ſign of old age, whenever this curve is found flattened,

tened, or conſiderably depreſſed, after an elephant has once attained his full growth.

Though theſe remarks, as well as ſeveral others in the above relation, do not come within the plan I propoſed, which was merely to deſcribe the method of taking wild elephants in the province of *Tipura*, yet I hope they will not be deemed impertinent or ſuperfluous, eſpecially as ſeveral of them tend to eſtabliſh ſome important facts in the natural hiſtory of this animal, that are not known, or not attended to, at leaſt in any accounts that I had an opportunity of ſeeing.

EXPLANATION *of ſeveral Words uſed by the Natives who catch Elephants.*

Bundah, a middle-ſized cord, ſix or eight cubits long, which is put round either the hind or fore legs of elephants, in order to ſecure them. From ten to twenty are employed.

Chilkáh is a very ſlight ſoft cord, which the hunters at firſt put around the hind legs of a *Goondah* before they begin to tie him: this is not uſed for *Keddah* elephants.

Dáugbearee is generally a continuation of every ſecond *Bundah* that is put on, a few turns of which are paſſed round where the folds of the *Bundahs* interſect each other, in order to faſten and keep them firm. When the *Bundah* is not long enough, another cord is made uſe of.

Dooblah is that rope which is made faſt on one ſide to the aftermoſt *Pharah*, then carried under the tail, and

and faſtened to both the *Pharahs* on the oppoſite ſide, ſo as to anſwer the purpoſe of a crupper, and to keep the *Pharahs* in their places.

Dool is a large cable, about ſixty cubits long, with a running nooſe. Two of them are put round the neck of the elephant, and faſtened to the foremoſt *Pharah*, or girth, one on each ſide, in ſuch a manner as to prevent the nooſes from being drawn too tight, or coming too far forward, and this is effectually done by the *Dooblah*; for whenever the elephant draws back, the *Dools* pull the crupper forward, which muſt gall him very much, and prevent him from uſing all the force he might otherwiſe exert in order to free himſelf.

Phand is a cable nearly the ſame ſize as the *Dool*, the nooſe of which is put round each leg of the *Goondahs*, and then it is tied to trees or ſtakes. The *Phands* uſed for the *Keddah* elephants are only about thirty cubits long.

Phárah, a rope that is put round the body of an elephant, like a girth, and to which the *Dooblah* and *Dools* are connected.

Tooman is the rope that is paſſed round the buttocks of an elephant, and prevents his ſtepping out freely; it is faſtened to the girth and crupper, that it may not ſlip down.

Tipura,* *March* 29th, 1790.

* The ancient name of the province was *Tripura*, or *With Three Towns*, which has been corrupted into *Tipra*, or *Tipara*.

THE

THE PLAN

OF A

COMMONPLACE-BOOK.

By J. H. HARRINGTON, Esq.

MR. LOCKE eſteemed his method of a Commonplace-Book "ſo mean a thing, as not to deſerve publiſhing in an age full of uſeful inventions," but was induced to make it public at the requeſt of a friend. This, perhaps, ſhould have deterred me from offering a paper of the ſame denomination to a ſociety inſtituted for inquiring into the more eſſential parts of literature; yet, ſince Mr. LOCKE bears teſtimony to the utility of his method, after five-and-twenty years experience, and ſince whatever may tend to aſſiſt the acquiſition of knowledge, cannot, I conceive, be deemed undeſerving of attention, I venture to ſubmit the plan of a Commonplace-Book, which has occurred to me, founded on Mr. LOCKE's; but calculated, I think, to obviate an inconvenience to which his is ſubject.

On conſidering the method deſcribed and recommended by Mr. LOCKE, it appeared to me, that the number of words having the ſame initial letters and following vowels, might frequently make it tedious to find a particular head, if noted in the Index by a numerical reference to the page only; and that the ſame cauſe might render it difficult to aſcertain whether any particular head had been entered. For inſtance; *balm*, *bark*, *bard*, *bat*, *baron*, having, with numerous

numerous other words, the ſame initial letter and ſucceeding vowel, ſeveral references to the pages pointed out by Mr. LOCKE's numerical index might be neceſſary, before any of them, in particular, could be found; or before it could be aſcertained, whether any one of them had been previouſly entered in the book. An index, of which the following is a ſpecimen, would, it is preſumed, remedy theſe apparent diſadvantages. How far it is free from others, will be known from experience.

A ſhort explanation of the method adopted for this book will be ſufficient. One-and-twenty pages, divided each into five columns, and ſubdivided in the ſeveral columns for the number of the folios, the letters of the alphabet written at the head of each page, and the five vowels inſerted in the columns under each letter, will form a ſufficient Index, provided the letters, J, Q, V, X, and Z, inſtead of having diſtinct pages appropriated to them, be written in the ſame pages with I, P, U, W, and Y, which they may be without inconvenience.

The *Index*, thus prepared, is ready to receive the heads of whatever ſubjects may be entered in the book, under their correſponding initial letters and following vowels, or under their initial letters and ſimilar vowels, when the head is a monoſyllable, and begins with a vowel. It is hardly neceſſary to repeat Mr. LOCKE's remark, that "every head ought to be "ſome important and eſſential word or term." If a ſmall margin be left in each folio of the book, and the indicative word or head be written on it, it will be conſpicuous, although ſeveral heads ſhould be included in the ſame folio; but, until it become neceſſary, from there being no remaining folios wholly blank, it is adviſeable to appropriate a ſeparate folio to each head, as, by this means, the ſeveral ſubjects entered are kept more diſtinct, and any additions

may

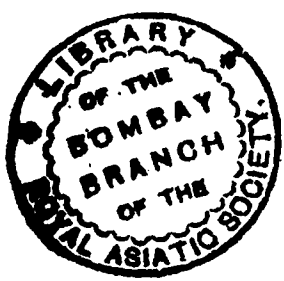
may be made to the ſame head, without the trouble of reference to other folios; for which purpoſes it is alſo advantageous to place the folio-numbers on the left pages only, leaving the right-hand pages for a continuation of the ſubjects entered on the left, or for remarks thereon, until it become neceſſary to appropriate them to new heads, in order to fill the book.

To theſe remarks, which may appear more than adequate to the occaſion, it will be ſufficient to add, that, if the heads in the Index ſwell, under any letter, beyond the dimenſions of the ſingle page aſſigned to them, (which, however, in a book of moderate ſize is not probable,) they may be continued on a ſecond page, to be prepared for the ſame letter at the end of the original Index; for which purpoſe ten or twelve blank leaves may be left between the Index and the commencement of the book: and laſtly, that if the entries in the book, under any head, fill more than the two pages firſt appropriated to it, the ſame head may be continued in any ſubſequent blank folio, by obvious notes of reference at the foot of the former, and top of the latter, without any new entry in the Index, which would then be unneceſſarily filled.

The *Aſiatick Society* was inſtituted for enquiring into the Antiquities, Arts, Sciences and Literature of Aſia; and the humble plan of a Commonplace-Book cannot claim admiſſion among any one of theſe objects: it may, however, be conſidered as connected with all, ſince it may aſſiſt enquiries concerning the whole of them. If it be aſked, whether ſuch a plan be within the local limits of this Society, it may be anſwered, that it is in its nature univerſal: but if any particular plan be deſigned in Aſia, ſuch plan may, with propriety, be tendered to the *Aſiatick Society*, for the benefit either of publication in their Tranſactions,

tions, if deemed worthy of it; or of ſuppreſſion, for the author's ſake, if deemed uſeleſs. A ſimilar Index, with thirty pages, and ten columns, according to the number of the *Nágari* conſonants and vowels, which are moſtly in uſe, would ſuit a Commonplace-Book intended to compriſe the whole extent of Aſiatick Literature.

Each of the figures, A, B, C, muſt be conſidered as repreſenting a large folio page; and it ſeemed unneceſſary to exhibit the ſpecimen on a more extenſive ſcale. The numbers of the *folios* are ſuppoſed to be thoſe of the Commonplace-Book. The names *Arabia*, *Bahmen*, *Cámpilla*, and the reſt, are given by way of example, but were not ſet down with any particular ſelection.


LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

A.

a	fol.	e	fol.	i	fol.	o	fol.	u	fol.
Arabia.	256	*Ahremen.*	256	*Ahilya.*	255	*Aſóca.*	254	*Aguru.*	256

B.

a	fol.	e	fol.	i	fol.	o	fol.	u	fol.
Bahmen.	255	*Beli.*	255	*Bilva.*	256	*Borax.*	255	*Bhúchampac*	254

C.

a	fol.	e	fol.	i	fol.	o	fol.	u	fol.
Campilla.	255	*Ceſari.*	255	*Criſhna.*	254	*Chórapuſhpi*	255	*Cuſha.*	255

Aso'ca. This is the true name of a charming tree, inaccurately named *Aſſógam* in the *Hort. Malab.* vol. 5. tab. 59. It is a plant of the *eighth* claſs, and *firſt* order, bearing flowers of exquiſite beauty; and its fruit, which VAN RHEEDE had not ſeen, is a *legume*, compreſſed, incurved, long, pointed, with ſix, ſeven, or eight ſeeds. It will be deſcribed very fully in a paper intended for the Society. The *Bráhmens*, who adore beautiful objects, have conſecrated the lovely *Aſóca:* they plant it near the temples of SIVA; and frequently mention a grove of it, in which RA'VAN confined the unfortunate SI'TA'. The *eighth* day from the new moon of *Chaitra* inclusive is called *Aſócáſhtamí.*

Crishna. Properly *black* or *dark blue*, an epithet of the *Hindu* God, whoſe youthful exploits reſemble thoſe of *Apollo Nomius:* he was particularly worſhipped by the *Séraſúna*, or people of *Mat'hura;* and ARRIAN ſays, that the *Suraceni* adored *Hercules;* but the deity whom he means, was *Hercules Múſagetes*, or *Gópinát'ha*, who was the Patron of Science, according to Mr. BRYANT, or the 'God of Eloquence, with the Muſes in his train.' See *Anal. Anc. Mythol.* vol. 2. p. 74. The *Gópyah* were the Patroneſſes of Muſic and Poetry.

Bhu'champac: So the *Hindus* call a beautiful plant, deſcribed by RHEEDE, and admitted by LINNÆUS, under the names of *Kæmpferia rotunda.* The *Indian* appellation is very improper; as the flower has no reſemblance to the *Champac*, except in the richneſs of its odour. *Bhú* means *ground*, from which the bloſſoms riſe with a ſhort ſcape, and ſcarce live a whole day.

Cé'sari.

CE'SARI, a lion in *Sanſcrit*, ſo named from his mane; *Céſa* and *Céſara* ſignifying *hair*. Etymologiſts will decide, whether *Cæſaries* and *Cæſar* had an affinity with thoſe *Indian* words.

AHILYA', the celebrated conſort of an old *Indian* ſage, named *Gótama*: hence it is the name of a rich *Mahráta* lady, who employs her wealth in works of devotion at *Benáres* and *Gayà*, as well as in her own country.

BORAX, a corruption of the *Arabic* word *búrak*, or *brilliant*. It is found in its native ſtate both in *Tibet*, according to GIORGI, and in *Népál*, according to Father GIUSEPPE.

CUSHA, pronounced more correctly *Cuſá* with a palatial *ś*: a graſs held ſacred by the *Bráhmens* from time immemorial. It is the *Poa Cynoſuroides* of Dr. KOENIG.

BELI, the *Belus*, probably, of the *Greeks*; for though *bál* ſignify *lord* in moſt eaſtern dialects, yet in *Chaldaic*, according to SELDEN, it was written *Bel*, exactly as the name of the *Hindu* monarch is vulgarly pronounced.

CO'RAPUSHPI, or, *Thief-flowered*; the corymbed *Scirpus* with awled ſpikes, ſo troubleſome in our *Indian* walks.

CAMPILLA, commonly called *Camalá-guri*, a plant uſed by dyers, of a new genus; deſcribed by Dr. ROXBURGH.

BAHMEN, an old *Perſian* month, and the genius preſiding over it: the name alſo of a celebrated king and hero.

BILVA,

BILVA, the *Cratæva Marmelos*, but certainly miſplaced in LINNÆUS. Its fruit has lately been found very beneficial in diarrhœas.

AHREMEN: So HAFIZ writes the vowels in this name of the *evil genius*; but in ſome *Arabian* books it is written *Ahermen*.

ARABIA. In this celebrated Peninſula the richeſt and moſt beautiful of languages was brought to perfection. The *Arabic* dictionary by GOLIUS is the moſt elegant, the moſt convenient, and, in one word, the *beſt*, that was ever compiled in any language.

AGURU, the true name of the fragrant aloe-wood. The tree grows in *Silhet*, but has not bloſſomed in gardens near *Calcutta*.

XII.

THE LUNAR YEAR

OF THE

HINDUS,

BY THE PRESIDENT.

HAVING lately met by accident with a wonderfully curious tract of the learned and celebrated *Raghunándana*, containing a full account of all the rites and ceremonies in the lunar year, I twice peruſed it with eagerneſs, and preſent the Society with a correct outline of it, in the form of a calendar, illuſtrated with ſhort notes. The many paſſages quoted in it from the *Védas*, the *Puránas*, the *Sáſtras* of law and aſtronomy, the *Calpa*, or ſacred ritual, and other works of immemorial antiquity and reputed holineſs, would be thought highly intereſting by ſuch as take pleaſure in reſearches concerning the *Hindús*; but a tranſlation of them all would fill a conſiderable volume, and ſuch only are exhibited as appeared moſt diſtinguiſhed for elegance or novelty. The lunar year of three hundred and ſixty days, is apparently more ancient in *India* than the ſolar, and began, as we may infer from a verſe in the *Mátſya*, with the month *Aſwin*, ſo called becauſe the moon was at the full when that name was impoſed, in the firſt lunar ſtation of the *Hindu* ecliptic, the origin of which, being diametrically oppoſite to the bright ſtar *Chitrá*, may be aſcertained in our ſphere with exactneſs; but, although moſt of the Indian faſts

and feſtivals be regulated by the days of the moon, yet the moſt ſolemn and remarkable of them have a manifeſt reference to the ſuppoſed motions of the ſun; the *Durgótſava* and *Hólica* relating as clearly to the autumnal and vernal equinoxes, as the ſleep and riſe of VISHNU relate to the ſolſtices. The *ſancrántis*, or days which the ſun enters a new ſign, eſpecially thoſe of *Tulá* and *Meſhá*, are great feſtivals of the ſolar year, which anciently began with *Pauſha* near the winter ſolſtice, whence the month *Margaśirſha* has the name of *A'grahayána*, or *the year is next before*. The twelve months, now denominated from as many ſtations of the moon, ſeem to have been formerly peculiar to the lunar year; for the old ſolar months, beginning with *Chaitra*, have the following very different names in a curious text of the *Véda*, or the order of the ſix *Indian* ſeaſons, *Madhu*, *Mádhava*, *Sucra*, *Suchi*, *Nabhas*, *Nabhayſa*, *I'ſa*, *Urja*, *Sahas*, *Sahaſya*, *Tapas*, *Tapaſya*. It is neceſſary to premiſe, that the *muc'hya chándra*, or primary lunar month, ends with the conjunction, and the *gauna chándra*, or *ſecondary*, with the oppoſition. Both modes of reckoning are authorized by the ſeveral *Puránas*. But, although the aſtronomers of *Cáſi* have adopted the *gauna* month, and place in *Bhadra* the birth-day of their paſtoral God, the *muc'hya* is here preferred, becauſe it is generally uſed in this province, and eſpecially at the ancient ſeminary of *Bráhmens* at *Máyápur*, now called *Navadwipa*, becauſe a *new iſland* has been formed by the *Ganges* on the ſite of the old academy. The *Hindus* define a *tit'hi*, or lunar day, to be the time in which the moon paſſes through twelve degrees of her path; and to each *pacſha*, or half month, they allot fifteen *tit'his*, though they divide the moon's orb into *ſixteen* phaſes, named *cálas*, one of which they ſuppoſe conſtant, and compare to the ſtring of a necklace or chaplet, round which are placed moveable gems and flowers. The *Mahácalá* is the day of the conjunction, called *Amá*, or *Amáváſyá*, and defined by *Gobhilla*, the *day of the neareſt approach to the ſun*; on which

which obſequies are performed to the manes of the *Pitrĭs*, or certain progenitors of the human race, to whom the *darker* fortnight is peculiarly ſacred. Many ſubtile points are diſcuſſed by my author concerning the *junction* of two, or even three lunar days, in forming one faſt or feſtival: but ſuch a detail can be uſeful only to the *Brâhmens*, who could not guide their flocks, as the *Raja* of *Criſhńanagar* aſſures me, without the aſſiſtance of *Raghunandan*. So fond are the *Hindus* of mythological perſonifications, that they repreſent each of the thirty *tit'his* as a beautiful nymph; and the *Gâyatrîtantra*, of which a *Sannyâſi* made me a preſent, though he conſidered it as the holieſt book after the *Véda*, contains flowery deſcriptions of each nymph, much reſembling the delineations of the thirty *Râginis* in the treatiſes on *Indian* muſic.

In what manner the *Hindus* contrive ſo far to reconcile the lunar and ſolar years, as to make them proceed concurrently in their ephemerides, might eaſily have been ſhown, by exhibiting a verſion of the *Nadíyu*, or *Varânes* almanack; but their modes of intercalation form no part of my preſent ſubject, and would injure the ſimplicity of my work, without throwing any light on the religion of the *Hindus*. The following Tables have been very diligently compared by myſelf with two *Sanſcrit* almanacks, with a ſuperficial chapter in the work of *Abu'lfazl*, and with a liſt of *Indian* holidays publiſhed at *Calcutta*; in which there are nine or ten faſts called *Jayantis*, diſtinguiſhed chiefly by the titles of the *Avatáras*, and twelve or thirteen days marked as the beginnings of as many *Calpas*, or very long periods, an hundred of which conſtitute BRAHMA's age: but having found no authority for thoſe holidays, I have omitted them. Some feſtivals, however, or faſts, which are paſſed over in ſilence by *Raghunandan*, are here printed in *Italic* letters; becauſe they may be mentioned in other books, and kept holy in other provinces, or by particular ſects. I cannot

refrain from adding, that *human ſacrifices* were anciently made on the *Mahanavamí*; and it is declared in the *Bhawiſhya Purána*, that *the head of a ſlaughtered man gives* DURGÁ *a thouſand times more ſatisfaction than that of a buffalo:*

Nárêna śiraſá víra pújitá vidhiwannrípa,
tríptá bhawéd bhríśam Durgá verſhani lacſhamêvacha.

But in the *Bráhma* every *neramédha*, or *ſacrifice of a man*, is expreſsly forbidden; and in the fifth book of the *Bhágawat* are the following emphatical words: "*Yétwiha* "*vai puruſháh puruſhamédhéna yajanté, yáſcha ſtriyó nrí-*
"*paſún c'hádanti, tánſcha táſcha tè paſavá iha nihatá ya-*
"*ma ſádanè yátayantó, racſhógana ſaunicá iva ſudhittiná*
"*'vadáyaſtíc pivanti.*" That is, "Whatever men in "this world ſacrifice human victims, and whatever wo-"men eat the fleſh of male cattle, thoſe men and thoſe "women ſhall the animals here ſlain torment in the "manſion of *Yama*, and, like ſlaughtering giants, hav-"ing cleaved their limbs with axes, ſhall quaff their "blood." It may ſeem ſtrange that a *human ſacrifice* by a man, ſhould be no greater crime than eating the fleſh of a male beaſt by a woman; but it is held a mortal offence to kill any creature, except for ſacrifice; and none but males muſt ever be ſacrificed; nor muſt women, except after the performance of a *ſráddha* by their huſbands, taſte the fleſh even of victims. Many ſtrange ceremonies at the *Durgótſava* ſtill ſubſiſt among the *Hindus*, both male and female, an account of which might elucidate ſome very obſcure parts of the *Moſaic* law; but this is not a place for ſuch diſquiſitions. The ceremony of *ſwinging* with iron hooks through the muſcles, on the day of the *Cherec*, was introduced, as I am credibly informed, in modern times, by a ſuperſtitious Prince, named *Vána*, who was a *Saiva* of the moſt auſtere ſect: but the cuſtom is bitterly cenſured by learned *Hindus*, and the day is, therefore, omitted in the following abridgment of the *Tit'hi tatwa*.

A'SWINA.

A'SWINA.

I. Navarátrĭcam. *a.*
II.
III. Acſhayá. *b.*
IV.
V. Sáyam-adhiváſa. *c.*
VI. Shaſtyádicalpa bódhanam. *d.*
VII. Patrieá-pravéſa. *e.*
VIII. Maháſhtámi ſandhipújà.
IX. Mahánavamì. *f.* Manwantará. *g.*
X. Vijayá. *h.*
XI.
XII.
XIII.
XIV.
XV. A'ſwiní. Cójágara. *i.*

a. By ſome the firſt *nine nights* are allotted to the decoration of DURGA', with ceremonies peculiar to each,

Bhawiſhyóttra.

b. When certain days of the moon fall on certain days of the week, they are called *acſhayás*, or *unperiſhable.*

c. The evening preparation for her dreſs.

d. On

d. On this day ſhe is commonly awakened, and her feſtival begins.

Dévi-puráṇa.

e. She is invited to a bower of *leaves* from *nine* plants, of which the *Bilva* is the chief.

f. The laſt of the three great days. "The ſacri-"ficed beaſts muſt be killed at one blow, with a broad "ſword or a ſharp axe."

Cálicá-puráṇa.

g. The *fourteen* days, named *Manwantarás*, are ſuppoſed to be the firſt of as many very long periods, each of which was the reign of a *Menu:* they are all placed according to the *Bhawiſhya* and *Mátſya.*

h. The Goddeſs diſmiſſed with reverence, and her image caſt into the river, but without *Mantras.*

Baudháyana.

i. On this full moon the fiend NICUMBHA led his army againſt DURGA'; and LACSHMI deſcended, promiſing wealth to thoſe *who were awake:* hence the night is paſſed playing at ancient cheſs. CUVE'RA alſo and INDRA are worſhipped.

Lainga and *Bráhma.*

A'SWINA;

A'swina;

Or, *Cártica.*

I.
II.
III.
IV.
V.
VI.
VII.
VIII. Dagdhá. *a.*
IX.
X.
XI.
XII.
XIII.
XIV. Bhútachaturdasì Yamaterpanam. *b.*
XV. Lacſhmípujá dípánwitá. *c.* Syámápujá. Ulcádánam. *d.*

a. The days called *dagdhá*, or *burnt*, are variable, and depend on ſome inauſpicious conjunctions.

Vidyá-ſirómani.

b. Bathing, and libations to *Yama*, regent of the ſouth, or the lower world, and judge of departed ſpirits.

Lainga.

c. A faſt

c. A faſt all day, and a great feſtival at night, in honour of LACSHMI, with illuminations on trees and houſes. Invocations are made at the ſame time to CUVE'RA.

Rudra-dhera.

"On this night, when the Gods, having been de-
" livered by CE'SAVA, were ſlumbering on the rocks
" that bounded the ſea of milk, LACSHMI, no longer
" fearing the *Daityas*, ſlept apart on a lotos."

Bráhma.

d. Flowers are alſo offered on this day to *Syámà*, or the Black, an epithet of BHAVA'NI, who appears in the *Calijug*, as *a damſel twelve years old.*

Váránasí Panjica.

Torches and flaming brands are kindled and conſecrated, to burn the bodies of kinſmen who may be dead in battle or in a foreign country, and to light them through the ſhades of death to the manſion of *Yama.*

Theſe rites bear a ſtriking reſemblance to thoſe of *Ceres* and *Proſerpine.*

CA'RTICA.

I. Dyúta pratipat. *a.* Belipújá. *b.*
II. Bhrátrĭ dwitíyá. *c.*
III.
IV.
V.
VI.
VII. Acſhayá.
VIII. Góſht'háſhtamí. *d.*
IX. Durgá navamì. *e.* Yugádáy. *f.*
X.
XI. Utt'hánaicádasí. *g.* *Baca panchacam.*
XII. Manwantará.
XIII.
XIV. *Śríherérutt'hánam.*
XV. Cárticá. Manwantará. Dánamávaſyacam. *h.*

a. MAHA'DE'VA was beaten on this day at a game of chance by PA'RVATI': hence games of chance are allowed in the morning; and the winner expects a fortunate year.

Bráhma.

b. A nightly feſtival, with illuminations and offerings of flowers, in honour of the ancient king *Beli.*

Vámena.

c. YAMA, child of the Sun, was entertained on this lunar day by the river-goddeſs YAMUNA', his younger ſiſter; hence the day is ſacred to them both; and

and ſiſters give entertainments to their brothers, who make preſents in return.

Lainga. Mahábhárata.

d. Cows are on this day to be fed, careſſed, and attended in their paſtures; and the *Hindus* are to walk round them with ceremony, keeping them always to the right-hand.

Bhíma parácrama.

e. "To eat nothing but dry rice on this day of the "moon for nine ſucceſſive years, will ſecure the favour "of DURGA'."

Cálicá-purána.

f. The firſt day of the *Trétá Yuga.*

Yaiſhnava. Bháhma.

g. VISHNU riſes on this day, and in ſome years on the *fourteenth*, from his ſlumber of four months. He is waked by this incantation: "The clouds are diſ-"perſed; the full moon will appear in perfect bright-"neſs; and I come, in hope of acquiring purity, to "offer the freſh flowers of the ſeaſon. Awake from "thy long ſlumber, awake, O Lord of all worlds!"

Váráha. Mátſya.

The Lord of all worlds neither ſlumbers nor ſleeps.

A ſtrict faſt is obſerved on the *eleventh*; and even the *Baca*, a water bird, abſtains, it is ſaid, from his uſual food.

Vidyá ſirómani.

h. Gifts to *Bráhmens* are indiſpenſably neceſſary on this day.

Rámáyana.

CA'RTICA.

CA'RTICA;

Or, *Márgaſírſha.*

I.

II.

III.

IV.

V.

VI.

VII.

VIII.

IX.

X.

XI.

XII.

XIII.

XIV. Acſhayá.

XV. Góſahaſrí. *a.*

a. Bathing in the *Gangá*, and other appointed ceremonies, on this day, will be equally rewarded with a gift of a *thouſand cows* to the *Bráhmens.*

Vyáſa.

MA'RGASI'RSHA.

I.
II.
III.
IV.
V.
VI. Guha ſhaſhtí. *a.*
VII. *Mitra ſeptamí. b.* Navánnam.
VIII. Navánnam.
IX.
X.
XI.
XII. *Ac'handá dwâdaſi.* Navánnam.
XIII.
XIV. Páſhána chaturdasì. *c.*
XV. Márgasírſhí. Navánnam.

a. Sacred to SCANDA, or CA'RTICE'YA, God of Arms.

Bhawiſhya.

b. In honour of the Sun. *Navánnam* ſignifies *new grain*, oblations of which are made on any of the days to which the word is annexed.

c. GAURI' to be worſhipped at night, and cakes of rice to be eaten in the form of *large pebbles.*

Bhawiſhya.

MA'RGASI'RSHA:

MA'RGASI'RSHA:

Or, *Pàuſha.*

II.

III.

IV.

V.

VI.

VII.

VIII. Púpáſhtacá. *a.*

IX. *Dagdhá.*

X.

XI.

XII.

XIII.

XIV.

XV.

a. Cakes of rice are offered on this day, which is alſo called *Aindrì*, from *Indra*, to the manes of anceſtors.

Góbhila.

Pausha.

I. The *morning* of the Gods, or beginning of the old *Hindu* year.

II. *Dagdhâ.*

III.

IV.

V.

VI.

VII.

VIII.

IX.

X.

XI. Manwantará.

XII.

XIII.

XIV.

XV. Pauſhî.

PAUSHA:

Or, *Mágha.*

I.
II.
III.
IV.
V.
VI.
VII.
VIII. Mánsáſhtacá. *a.*
IX.
X.
XI.
XII.
XIII.
XIV. Rátantí, or the waters *ſpeak. b.*
XV.

a. On this day, called alſo *Prájápatyá*, from *Prájápáti*, or the Lord of Creatures, the fleſh of male kids or wild deer is offered to the manes.

Góbhila.

"On the eighth lunar day ICSHWA'CU ſpoke thus "to his ſon VICUCSHI: Go, robuſt youth, and having "ſlain a male deer, bring his fleſh for the funeral "oblation."

Herivanśa.

b. Bathing at the firſt appearance of *Aruna*, or the dawn.

Yama.

MA'GHA.

MAGHA.

I.
II.
III.
IV. Varadá chaturt'hí. Gaurípújá. *a.*
V. Srí panchamì. *b.*
VI.
VII. Bháſcara ſeptami. *c.* Mácarí Manwantará.
VIII. Bíſhmáſhtamí. *d.*
IX. *Mahánandá.*
X.
XI. Bhaimí. *e.*
XII. Shtátiladánam. *f.*
XIII.
XIV.
XV. Mághí. Yugádyà. *g.* Dánamávaſyacam.

a. The worſhip of GAURÍ, ſurnamed *Varadá*, or *granting boons.*

Bhawiſhyóttara.

b. On this lunar day SARASWATÌ, here called SRÌ, the Goddeſs of Arts and Eloquence, is worſhipped with offerings of perfumes, flowers, and dreſſed rice. Even the implements of writing and books are treated with reſpect, and not uſed on this holiday.

Samvatſara pradípa.

A Meditation on SARASWATÌ.

'May the goddeſs of ſpeech enable us to attain 'all poſſible felicity; ſhe who wears on her locks a 'young

'young moon, who ſhines with exquiſite luſtre, whoſe 'body bends with the weight of her full breaſts, who 'ſits reclined on a white lotos, and from the crimſon 'lotos of her hands, pours radiance on the inſtruments 'of writing, and on the books produced by her 'favour!" *Sáradá tilaca.*

c. A faſt in honour of the Sun, as a *form* of VISHNU. *Váráha-purána.*

It is called alſo *Mácarì*, from the conſtellation of *Macara*, into which the Sun enters on the firſt of the ſolar *Mágha*. *Critya calpa taru.*

This day has alſo the names of *Rat'hyá* and *Rat'ha ſeptamì*, becauſe it was the beginning of *Manwantará* when a new Sun aſcended his car.
Náraſinha. Mátſya.

d. A libation of holy water is offered by all the four claſſes, to the manes of the valiant and pious BHI'SHMA, ſon of GANGA'. *Bhawiſhyóttara.*

e. Ceremonies with *tila*, or *ſeſamum*, in honour of BHI'MA. *Viſhnu-dherma.*

f. Tila offered in *ſix* different modes. *Mátſya.*

g. The firſt day of the *Caliyuga*. *Bráhma.*

MA'GHA:

Or, *Phálguna.*

I.
II.
III.
IV.
V.
VI.
VII.
VIII. Sácáſhtacá. *a.*
IX.
X.
XI.
XII.
XIII.
XIV. Siva rátrĭ. *b.*
XV.

a. Green vegetables are offered on this day to the manes of anceſtors: it is called alſo *Vaiſwédévisì*, from the *Vaiſwédéváh*, or certain paternal progenitors.

Góbhila.

b. A rigorous faſt, with extraordinary ceremonies in honour of the *Sivalinga*, or Phullus.

Ifána ſamhitā.

P'HA'LGUNA.

I.
II.
III.
IV. *Dagdhâ.*
V.
VI.
VII.
VIII.
IX.
X.
XI.
XII. Góvinda dwádasí. *a.*
XIII.
XIV. P'hálguní. Manwantará Dólayátrá. *b.*

a. Bathing in the *Gangà* for the remiſſion of mortal ſins.

Pádma.

b. Hólicà, or *P'halgútſava*, vulgarly *Hulì*, the great feſtival on the approach of the vernal equinox.

Kings and people *ſport* on this day in honour of *Góvinda*, who is carried in a *dólà*, or palanquin.

Bráhma. Scánda.

P'HA'LGUNA:

Or, *Chaitra.*

I.
II.
III.
IV.
V.
VI.
VII.
VIII. *Sítalá pújá.*
IX.
X.
XI.
XII.
XIII. *Mahávárunì ?*
XIV.
XV. Maunì. *a.* Acſhayá. Manwantará.

a. Bathing in *ſilence.* *Vyáſa. Scánda.*

CHAITRA.

I. The *lunisolar* year of VICRAMA'DITYA begins.
II.
III. Manwantará.
IV.
V.
VI. Scanda-shashti. *a.*
VII.
VIII. Asócáshtamí. *b.*
IX. Srírâma-navamí. *c.*
X.
XI.
XII.
XIII. Madana-trayódasí. *d.*
XIV. Madana-chaturdasí. *e.*
XV. Chaitrí. Manwantará.

a. Sacred to CA'RTICE'YA, the God of War. *Dévi-purâna.*

b. Men and women of all classes ought to bathe in some holy stream, and, if possible, in the *Brahmaputra*: they should also drink water with buds of the *Asóca* floating on it. See p. 254. *Scánda.*

c. The birth-day of RA'MA CHANDRA. Ceremonies are to be performed with the mystical stone *Sálagrâma* and leaves of *Tulasí*. *Agastya.*

d. A festival in honour of *Cáma déva*, God of Love. *Bhawishya.*

e. The same continued with music and bathing. *Saurágama. Dévala.*

The-

The Hymn to CA'MA.

1. Hail, god of the flowery bow; hail, warrior with a fiſh on thy banner; hail, powerful divinity, who cauſeth the firmneſs of the ſage to forſake him, and ſubdueſt the guardian deities of eight regions!

2. O, CANDARPA, thou ſon of MA'DHAVA! O, MA'RA, thou foe of SAMBHARA! Glory be to thee, who loveſt the goddeſs RETI; to thee, by whom all worlds are ſubdued; to thee, who ſpringeſt from the heart!

3. Glory be to MADANA, to CA'MA; to Him who is formed as the God of Gods; to Him, by whom BRAHMA', VISHNU, SIVA, INDRA, are filled with emotions of rapture!

4. May all my mental cares be removed, all my corporeal ſufferings terminate! May the object of my ſoul be attained, and my felicity continue for ever!

Bhawiſhya puráṇa.

CHAITRA;

CHAITRA:

Or, *Vaiſác'ha.*

I.
II. *Dagdhá.*
III.
IV.
V.
VI.
VII.
VIII.
IX.
X.
XI.
XII.
XIII. Váruni. *a.*
XIV. Angáraca dinam. *b.*
XV.

a. So called from *Váruna*, or the lunar conſtellation *Satabhiſhà.* When it falls on *Saturday*, it is named *Mahávárunì.* Bathing by day and at night in the *Gangà.*

Scánda.

b. Sacred, I believe, to the planet *Mangala.* "A "branch of *Snuhì (Euphorbia)* in a whitened veſſel, "placed with a red flag on the houſe-top, on the "fourteenth of the dark half *Chaitra*, drives away "ſin and diſeaſe."

Rájamártanda.

VAISA'C'HA.

I.

II.

III. Acſhayá tritíyá. *a.* Yugádyá. *b. Paraśuráma.*

IV.

V.

VI. Dagdhá.

VII. *Jahnu ſeptamí.*

VIII.

IX.

X.

XI.

XII. Pipítaca dwádasí. *c.*

XIII.

XIV. *Nríſiṅha chaturdasí.*

XV. Vaiśac'hí. Dánamávafyacam.

a. Gifts on this day of water and grain, eſpecially of *barley*, with oblations to CRISHNA of perfumes, and other religious rites, produce fruit *without end* in the next world.

Scánda. Bráhma. Bháwiſhya.

b. The

b. The firſt day of the *Satya yuga*.

Bráhma. Vaiſhnava.

"Water and oil of *tila*, offered on the *Yugádyás* to "the *Pitrís*, or progenitors of mankind, are equal to "obſequies continued for a thouſand years."

Viſhnu-purána.

This was alſo the day on which the river *Gangá* flowed from the foot of VISHNU down upon *Himálaya*, where ſhe was received on the head of SIVA, and led afterwards to the ocean by king *Bhágírat'ha*: hence adoration is now paid to *Gangá*, *Himálaya*, *Sancara*, and his mountain *Cailaſa*; nor muſt *Bhágírat'ha* be neglected.

Bráhma.

c. Libations to the manes.

Raghunandan.

Note on p. 275.

Dólayátra. b.

Compare this holiday, and the ſuperſtition on the *fourth* of *Bhádra*, with the two *Egyptian* feſtivals mentioned by PLUTARCH; one called the *entrance of* OSIRIS *into the Moon*, and the other, *his confinement or encloſure in an Ark*

The people uſually claim *four* other days for their ſports, and ſprinkle one another with a *red powder*, in imitation of vernal flowers; it is commonly made with the mucilaginous root of a fragrant plant, coloured with *Bakkam*, or *Sappan*-wood, a little alum being added to extract and fix the redneſs.

VAISA'C'HA:

VAISA'C'HA:

Or, *Jyaiſht'ha.*

I.

II.

III.

IV. Dagdhá.

V.

VI.

VII.

VIII.

IX.

X.

XI.

XII.

XIII.

XIV. Sávitrí vratam. *a.*

XV.

a. A faſt, with ceremonies by women, at the roots of the *Indian* fig-tree, to preſerve them from widowhood.

Párafara. Rájamártanda. Critya chintámeni.

JYAISHT'HA.

I.

II.

III. Rembhá tritíyá. *a.*

IV.

V.

VI. Aranya ſhaſhtí. *b.*

VII. *Acſhayá.*

VIII.

IX.

X. Daśahará. *c.*

XI. *Nirjalaícádaśí. d.*

XII.

XIII.

XIV. *Champaca chatursí. e.*

XV. Jyaiſht'hí. Manwantará.

a. On this day of the moon the *Hindu* women imitate REMBHA', the ſea-born goddeſs of beauty, who bathed on the ſame day, with particular ceremonies.

Bhawiſhyóttara.

b. Women

b. Women walk in the *foreſts* with a fan in one hand, and eat certain vegetables, in hope of beautiful children.

Rájamártanda.

See the account given by PLINY of the *Druidical* miſletoe, or *víſcum*, which was to be gathered when the moon was *ſix* days old, as a preſervative from *ſterility*.

c. The word means *ten-removing*, or *removing ten ſins*, an epithet of *Gangá*, who effaces *ten* ſins, how heinous ſoever, committed in *ten* previous births by ſuch as bathe in her waters.

Brahmá-vaiverta.

A Couplet by SANC'HA.

"On the tenth of *Jyaiſht'ha*, in the bright half of "the month, on the day of MANGALA, Son of the "Earth, when the moon was in *Haſta*, this daughter "of *Jahnu* burſt from the rocks, and flowed over the "land inhabited by mortals: on this lunar day, there- "fore, ſhe waſhes off ten ſins (thus have the venerable "ſages declared) and gives an hundred times more "felicity than could be attained by a myriad of "*Aſwamédhas*, or *ſacrifices of a horſe*."

d. A faſt ſo ſtrict, that even *water* muſt *not* be taſted.

e. A feſtival, I ſuppoſe, with the flowers of the *Champaca*.

JYAISHT'HA:

Or, *A'ſhárha.*

I.

II.

III.

IV. *Dagdhá.*

V.

VI.

VII.

VIII.

IX.

X. Ambuváchí pradam. *a.*

XI.

XII.

XIII. Ambuváchí tyágah.

XIV.

XV. Góſahaſrí.

a. The Earth in her courſes till the thirteenth.

Jyótiſh.

A'SHA'D'HA.

A'SHA'D'HA.

I.

II. Rat'ha Yátra. *a.*

III.

IV.

V.

VI.

VII.

VIII.

IX.

X. Manwantará.

XI. Sayanaicádasí. Rátrau śayanam. *b.*

XII.

XIII.

XIV.

XV. A'ſharhi. Manwantará. Dánamávaſyacam.

a. The image of CRISHNA, in the character of *Jagannát'ha*, or Lord of the Univerſe, is borne by day in a *car*, together with thoſe of BALARA'MA and SUBHADRA`: when the moon riſes the feaſt begins, but muſt end as ſoon as it ſets. *Scánda.*

b. The *night* of the Gods beginning with the ſummer ſolſtice, VISHNU repoſes *four* months on the ſerpent SE'SHA. *Bhagávata. Mátſya. Váráha.*

A'SHA'D'HA:

A'SHA'D'HA:

Or, *Srávana.*

I.

II.

III.

IV.

V. Manaſápanchamì. *a.*

VI. *Dagdhá.*

VII.

VIII. Manwantará.

IX.

X.

XI.

XII.

XIII.

XIV.

XV.

a. In honour of DE'VI, the goddeſs of Nature, ſurnamed *Manaſá*, who, while VISHNU and all the Gods were ſleeping, ſat in the ſhape of a ſerpent on a branch of *Snuhì*, to preſerve mankind from the venom of ſnakes. *Gáruda. Dévi-purána.*

SRA'VANA.

I.
II.
III.
IV.
V. Nágapanchamí. *a.*
VI.
VII.
VIII.
IX.
X.
XI.
XII.
XIII.
XIV.
XV. S'rávaní.

a. Sacred to the Démi-gods in the form of *Serpents*, who are enumerated in the *Padma* and *Gáruda puránas*. Doors of houſes are ſmeared with cow-dung and *Nimba*-leaves, as a preſervative from poiſonous reptiles.

Bhawiſhya.
Retnácara.

Both in the *Pádma* and *Gáruda*, we find the ſerpent *Cáliya*, whom CRISHNA ſlew in his childhood, among the deities worſhipped on this day; as the *Pythian* ſnake, according to CLEMENS, was adored with APOLLO at *Delphi*.

SRA'VANA

SRA'VANA:

Or, *Bhádra.*

I.
II.
III.
IV.
V.
VI.
VII. *Dagdhá.*
VIII. Criſhnájanmáſhtámi. *a.* Jayantí. *b.*
IX.
X.
XI.
XII.
XIII. Yugádyá. *c.*
XIV.
XV. Amáváſyá.

a. The birth-day of CRISHNA, ſon of MAHA'MA'YA, in the form of DE'VACI'.

Vaśiſht'ha. Bhawiſhyóttara.

b. A ſtrict faſt from midnight. In the book, entitled *Dwaita nirnaya*, it is ſaid, that the *Jayanti yóga* happens whenever the moon is in *Róhiní*, on the *eighth* of any dark fortnight: but VARA'HA MIHIRA confines it to the time when the Sun is in *Siñha*. This faſt, during which CHANDRA and RO'HINI' are worſhipped, is alſo called *Róhiní vrata.*

Bráhmánda.

c. The firſt day of the *Dwápara Yuga.*

Bráhma.

BHA'DRA.

I.

II.

III. Manwantará.

IV. *Heritálicà. Ganéſa ch turt'hí.* Naſhtachandra. *a.*

V. *Ríſhi panchamì.*

VI.

VII. Acſhayá lalità. *b.*

VIII. Dúrváſhtamì. *c.*

IX.

X.

XI. Párſwaperivertanam. *d.*

XII. S'acrótt'hánam. *e.*

XIII.

XIV. Anantra vratam. *f.*

XV. Bhádri.

a. CRISHNA, falſely accuſed in his childhood of having ſtolen a gem from PRASE'NA, who had been killed by a lion, *hid himſelf in the moon;* to ſee which on the two *fourth* days of *Bhádra* is inauſpicious,

Bráhma. Bhójadéva.

b. A

b. A ceremony, called *Cucculí vratam*, performed by women, in honour of SIVA and DURGA'.

Bhawiſhya.

c. "The family of him who performs holy rites "on this lunar day, ſhall flouriſh and increaſe like "the graſs *dúrvà*." It is the *rayed Agroſtis.*

Bhawiſhyóttara.

d. VISHNU ſleeping, turns on his ſide.

Mátſya.
Bhawiſhya.

e. Princes erect poles adorned with flowers, by way of ſtandards, in honour of INDRA. The ceremonies are minutely deſcribed in the *Cálicá-purána.*

f. Sacred to VISHNU, with the title of *Ananta*, or Infinite.

Bhawiſhyóttara.

BHA'DRA:

Or, *A'ſwina.*

I. Aparapacſha. *Bráhma ſáwáni.*
II.
III.
IV. Naſhta-chandra.
V.
VI.
VII. Agaſtyódayah. *a.*
VIII.
IX. Bódhanam. *b.*
X.
XI.
XII.
XIII. *Maghátrayódasì fráddham.*
XIV.
XV. Mahálayá. Amáváſyá.

a. Three days before the ſun enters the conſtellation of *Canyá,* let the people who dwell in [illegible] offer a diſh of flowers to AGASTYA.

Bráhma-vaivertu.

Having

Having poured water into a ſea-ſhell, let the votary fill it with white flowers, and unground rice: then, turning to the ſouth, let him offer it with this incantation: 'Hail, CUMBHAYO'NI, born in the ſight 'of MITRA and VARUNA, bright as the bloſſom of 'the graſs *cáſa*; thou, who ſprangeſt from AGNI and 'MA'RUTA.' *Cáſa* is the *ſpontaneous Saccharum*.

Náraſinha.

This is properly a feſtival of the ſolar year, in honour of the ſage AGASTYA, ſuppoſed, after his death, to preſide over the ſtar *Canopus*.

b. Some begin on this day, and continue till the *ninth* of the new moon, the great feſtival called *Durgótſava*, in honour of DURGA', the Goddeſs of Nature; who is now *awakened* with ſports and muſic, as ſhe was waked in the beginning by BRA'HMA during the night of the Gods. *Cálicá-purána.*

Note on p. 265. Utt'hánaicádaſi. *g.*

In one almanack I ſee on this day *Tulaſi-viváha*, or the marriage of TULASI'; but have no other authority for mentioning ſuch a feſtival. TULASI' was a nymph beloved by CRISHNA, but transformed by him into the *Parnáſa*, or black *Ocymum*, which commonly bears her name.

General Note.

If the feſtivals of the old *Greeks*, *Romans*, *Perſians*, *Egyptians*, and *Goths*, could be arranged with exactneſs in the ſame form with theſe *Indian* Tables, there would be found, I am perſuaded, a ſtriking reſemblance among them; and an attentive compariſon of them all, might throw great light on the religion, and, perhaps, on the hiſtory, of the primitive world.

Or,

MISRA-STHAN
OR
GUPTA-STHAN.
Atavi & Arunya Forests
MISRA STHAN
and FORESTS of
Thorny Trees
FORESTS
Carddama Sthan
CARDDAMA STHALI
TAPA
SHANKH' ODADHI
SHYAMA MUKHAS
CUTILA KESAS
Carddama sthali
Barbara sthali
TAMOVANSAS
BARBARA-DESA
Mocshesha
Subhavati Sabha
YARAVA YATIS
Pari-bhadra
Padmawan
SHARMA-STHAN
Equator
ARUN' ODADHI
Rupavati or Rupanti
Longitude East 35 from London

XIII.

ON EGYPT,

AND

Other COUNTRIES *adjacent to the* CA'LI' RIVER, *or* NILE *of* ETHIOPIA.

FROM THE ANCIENT BOOKS OF THE HINDUS.

BY

Lieutenant FRANCIS WILFORD.

SECTION THE FIRST.

MY original deſign was to compoſe a diſſertation entirely *geographical*, on *Egypt* and other Countries bordering upon the *Nile*; but as the *Hindus* have no regular work on the ſubject of geography, or none at leaſt that ever came to my knowledge; I was under a neceſſity of extracting my materials from their hiſtorical poems, or, as they may be called more properly, their legendary tales; and in them I could not expect to meet with requiſite data for aſcertaining the relative ſituations of places: I was obliged, therefore, to ſtudy ſuch parts of their ancient books as contained geographical information; and to follow the track, real or imaginary, of their deities and heroes; comparing all their legends with ſuch accounts of holy places in the regions of the weſt, as have been preſerved by the *Greek* mythologiſts; and endeavouring to prove the identity of places by the ſimilarity of *names*, and of *remarkable circumſtances*; a laborious though neceſſary operation, by which the progreſs of my work has been greatly retarded.

The

The mythology of the *Hindus* is often inconſiſtent and contradictory, and the ſame tale is related many different ways. Their phyſiology, aſtronomy, and hiſtory, are involved in allegories and enigmas, which cannot but ſeem extravagant and ridiculous: nor could any thing render them ſupportable, but a belief that moſt of them have a recondite meaning; though many of them had, perhaps, no firmer baſis than the heated imagination of deluded fanaticks, or of hypocrites intereſted in the worſhip of ſome particular deity. Should a key to their eighteen *Puranas* exiſt, it is more than probable that the wards of it would be too intricate, or too ſtiff with the ruſt of time, for any uſeful purpoſe; yet, as a near coincidence between *proper names* and *circumſtances* could ſcarce have been accidental, ſome light might naturally be expected from the compariſon which I reſolved to make. It is true, that an accurate knowledge of the old northern and weſtern mythology, of the *Coptick* and other dialects now uſed in countries adjacent to the *Nile*, of eaſtern languages, and, above all, of *Sanſcrit*, may be thought eſſentially neceſſary for a work of this nature; and unfortunately I poſſeſs few of theſe advantages; yet it will not, I hope, be conſidered as preſumptuous, if I preſent the *Aſiatic Society* with the reſult of my inquiries, deſiring them to believe, that when I ſeem to make any poſitive aſſertion, I only declare my own humble opinion, but never mean to write in a dogmatical ſtyle, or to intimate an idea, that my own conviction ſhould preclude in any degree the full exerciſe of their judgment

So ſtriking, in my apprehenſion, is the ſimilarity between ſeveral *Hindu* legends and numerous paſſages in Greek authors concerning the *Nile*, and the countries on its borders, that, in order to evince their identity, or at leaſt their affinity, little more is requiſite than barely to exhibit a comparative view of them. The *Hindus* have no ancient civil hiſtory, nor had the *Egyptians*

Egyptians any work purely hiſtorical; but there is abundant reaſon to believe that the *Hindus* have preſerved the religious fables of *Egypt*, though we cannot yet poſitively ſay by what means the *Bráhmens* acquired a knowledge of them. It appears, indeed, that a free communication formerly ſubſiſted between *Egypt* and *India*, ſince PTOLEMY acknowledges himſelf indebted for much information to many learned *Indians* whom he had ſeen at *Alexandria*; and LUCIAN informs us, that pilgrims from *India* reſorted to *Hierapolis* in *Syria*; which place is called in the *Puránas*, at leaſt as it appears to me, *Mahábhágá*, or the ſtation of the Goddeſs *Dévì*, with that epithet. Even to this day the *Hindus* occaſionally viſit, as I am aſſured, the two *Jwálá-muc'his*, or Springs of Naphtha, in *Cuśha*-dwípa *within*; the firſt of which, dedicated to the ſame goddeſs, with the epithet *Anáyáſá*, is not far from the *Tigris*; and STRABO mentions a temple, on that very ſpot, inſcribed to the goddeſs *Anaias*.

The ſecond, or great *jwálá-muc'hì*, or ſpring with a *flaming mouth*, is near *Báku*; from which place, I am told, ſome *Hindus* have attempted to viſit the *Sacred Iſlands* in the weſt; an account of which, from the *Puránas*, will (if the publick approve this eſſay) be the ſubject of a future work. A *Yógì*, now living, is ſaid to have advanced, with his train of pilgrims, as far as *Moſcow*; but, though he was not ill uſed by the *Ruſſians*, they flocked in ſuch crowds to ſee him, that he was often obliged to interrupt his devotions, in order to ſatisfy their curioſity; he therefore choſe to return; and, indeed, he would probably have been expoſed to ſimilar inconvenience in the *Sacred Iſles*, without excepting *Breta-ſt'hán*, or the *place of religious duty*. This weſtern pilgrimage may account for a fact mentioned, I think, by CORNELIUS NEPOS, (but, as printed books are ſcarce in this country, I ſpeak only from recollection,) that certain *Indi*, or *Hindus*, were ſhip-

wrecked

wrecked on the ſhores of the *Baltick*. Many *Brâhmens*, indeed, aſſert, that a great intercourſe anciently ſubſiſted between *India* and countries in the weſt; and, as far as I have examined their ſacred books, to which they appeal as their evidence, I ſtrongly incline to believe their aſſertion.

The *Sanſcrit* books are, both in ſize and number, very conſiderable; and, as the legends relating to *Egypt* lie diſperſed in them, without order or connexion, I have ſpared neither labour nor expenſe to collect them; but, though I have in that way done much, yet much remains to be done, and muſt be left, I fear, to others, who can better afford to make a collection ſo voluminous and expenſive. I had the happineſs to be ſtationed at *Benares*, the centre of *Hindu* learning; and, though my laborious duties left me very little time for literary purſuits, yet my appointment ſupplied me with means to defray the neceſſary charges, which I could not otherwiſe have afforded. To the friendſhip of Mr. DUNCAN I am deeply indebted: his encouragement and ſupport had a great effect on the *Brâhmens*; nor ſhould I, without his aſſiſtance, have met with that ſucceſs which has rewarded my labour. It will appear, in the courſe of my eſſay, that I have derived infinite advantage from the Travels of Mr. BRUCE, to which I ſo frequently refer, that it was hardly poſſible to cite them conſtantly; and I make this general acknowledgment of my obligation to him: even the outline of the map prefixed to this diſſertation, is borrowed from his elaborate Chart. Thoſe who may follow me in this path, will add conſiderably, no doubt, to the materials which I have amaſſed, and may poſſibly correct ſome errors into which I may have fallen: happy ſhall I be to have led the way to diſcoveries, from which very important concluſions may be deduced.

The

The *Hindus*, I believe, have no work profeſſedly written on *popular* geography, that is, on the face of this globe, according to the ſyſtem of their aſtronomers. They have large charts of the univerſe, according to the *Paurânicas*, with explanatory notes, and, perhaps, with treatiſes to elucidate their fables; and ſome of the *Purânas* contain liſts of countries, rivers and mountains, with a general diviſion of the known world, which are alſo to be found in a few of their aſtronomical books. The *Bauddhas*, or followers of JINA, have a ſmall tract on geography, entitled *Triloca Derpan*, or, *The Mirror of Three Worlds*, which Mr. BURROW was ſo kind as to lend me: it is a moſt extravagant compoſition; and ſuch is the antipathy of the *Bráhmens* to the *Jainas*, that no explanation of it can be expected from them; but, ſhould I have leiſure and opportunity to examine it, the taſk may be attended with ſome advantage; though the proper names are in general changed, and accommodated to the heterodox ſyſtem.

According to the orthodox *Hindus*, the globe is divided into two hemiſpheres, both called *Méru*; but the ſuperior hemiſphere is diſtinguiſhed by the name of *Suméru*, which implies beauty and excellence, in oppoſition to the lower hemiſphere, or *Cuméru*, which ſignifies the reverſe. By *Méru*, without any adjunct, they generally mean the higher or *northern* hemiſphere, which they deſcribe, with a profuſion of poetical imagery, as the ſeat of delights; while they repreſent *Cuméru* as the dreary habitation of demons, in ſome parts intenſely cold, and in others ſo hot that the waters are continually boiling. In ſtrict propriety, *Méru* denotes the pole and the polar regions; but it is the celeſtial north pole round which they place the gardens and metropolis of INDRA; while YAMA holds his court in the oppoſite polar circle, or the ſtation of *Aſuras*, who warred with the *Suras*, or Gods of the Firmament.

There

There is great reaſon to believe that the old inhabitants of the ſouthern hemiſphere, among whom were the *Ethiops* and *Egyptians*, entertained a very different opinion of their own climate, and of courſe repreſented the ſummit of the northern hemiſphere as a region of horrors and miſery. We find, accordingly, that the *Greeks*, who had imported moſt of their notions from *Egypt*, placed their hell under the north pole, and confined CRONOS to a cave in the frozen circle. In the *Puránas* we meet with ſtrong indications of a *terreſtrial paradiſe*, different from that of the general *Hindu* ſyſtem, in the ſouthern parts of *Africa*; and this may be connected with the opinion adopted by the *Egyptians*, who maintained it againſt the *Scythians* with great warmth, (for the ancient inhabitants of the two hemiſpheres were perpetually wrangling on their comparative antiquity,) that the *Ethiopians* were the oldeſt nation on earth.

Several diviſions of the whole continent were made by different perſons at different times; and the modern *Bráhmens* have jumbled them all together. The moſt ancient of them is mentioned in the *Puránas*, entitled *Váyu* and *Brahmánda*; where that continent is divided into ſeven *dwípas*, or countries with *water on two ſides*; ſo that, like *jazírah* in *Arabick*, they may ſignify either *iſlands* or *peninſulas*. They are ſaid to be wholly ſurrounded by a vaſt ocean, beyond which lie the region and mountains of *Atala*; whence moſt probably the *Greeks* derived their notion of the celebrated *Atlantis*, which, as it could not be found after having once been diſcovered, they conceived to have been deſtroyed by ſome ſhock of nature; an opinion formed in the true *Hindu* ſpirit; for the *Bráhmens* would rather ſuppoſe the whole economy of the univerſe diſturbed, than queſtion a ſingle fact related in their books of authority. The names of thoſe iſlands, or peninſulas, are *Jambu*, *Anga*, *Yama*, *Yamala* or *Malaya*, *Sanc'ha*, *Cuſha*, and *Váráha*.

In the centre is JAMBU, or the inland part of *Aſia*: to the eaſt of it are *Anga*, *Yama*, and *Yamala*, reckoned from north to ſouth; to the weſt, *Sanc'ha*, *Cuſha*, and *Varáha*, reckoned from ſouth to north. *Yama* and *Cuſha* are ſaid to be due eaſt and weſt, in reſpect of *India*; and this is indubitably proved by particular circumſtances.

Sanc'ha dwíp is placed on the ſouth-weſt, ſuppoſed to be connected with *Yamala*, and with it to embrace an immenſe inland ſea. Between them the *Hindus* place *Lancá*, which they conceive extended to a conſiderable diſtance, as far as the equator; ſo that *Sanc'ha* muſt be part of *Africa*; and *Yamala*, or *Malaya*, the peninſula of *Malacca*, with the countries adjacent. This notion of a vaſt inland ſea, PTOLEMY ſeems to have borrowed from the *Hindus* whom he ſaw at *Alexandria*; for before his time there was no ſuch idea among the *Greeks*. He calls it *Hippados*; a word which ſeems derived from *Abdhi*, a general name for the ſea in the language of the *Bráhmens*. We may collect, from a variety of circumſtances, that *Cuſha dwíp* extends from the ſhore of the *Mediterranean*, and the mouths of the *Nile*, to *Serhind*, on the borders of *India*.

In a ſubſequent diviſion of the globe, intended to ſpecify ſome diſtant countries with more particular exactneſs, ſix *dwípas* are added; *Placſha*, *Sálmali*, *Crauncha*, *Sáca*, *Puſhcara*, and a ſecond *Cuſha*, called *Cuſha* dwípa *without*, in oppoſition to the former, which is ſaid to be *within*; a diſtinction uſed by the *Bráhmens*, and countenanced in the *Puránas*, though not poſitively expreſſed in them. The ſix new *dwípas* are ſuppoſed to be contained within thoſe before mentioned; and the *Puránas* differ widely in their accounts of them, while the geography of the former diviſion is uniform.

Six

Six of the ancient diviſions are by ſome called *upa-dwípas*, becauſe they are joined to the large *dwípa*, named *Jambu*; and their names are uſually omitted in the new enumeration. Thus *Cuſha*-dwíp *within* is included in *Jambu-dwíp*, and compriſes three out of ſeven *c'handas*, or ſections of *Bhárataverſha*. Another geographical arrangement is alluded to by the poet CA'LIDA'S, who ſays, that "RAGHU *erected pillars of* "*conqueſt in each of the* eighteen *dwípas*," meaning, ſay the *Pandits*, *ſeven* principal, and *eleven* ſubordinate, iſles or peninſulas. *Upa*, the ſame word originally with *hypo* and *ſub*, always implies *inferiority*; as *upavéda*, a work derived from the *Véda* itſelf; *upapátaca*, a crime in a lower degree; *upadherma*, an inferior duty: but great confuſion has ariſen from an improper uſe of the words *upadwípa* and *dwípa*.

Cuſha-dwípa *without* is *Abyſſinia* and *Ethiopa*; and the *Bráhmens* account plauſibly enough for its name, by aſſerting, that the deſcendants of CUSHA, being obliged to leave their native country, from them called *Cuſha*-dwípa *within*, migrated into *Sanc'ha'-dwíp*, and gave to their new ſettlement the name of their anceſtor; for, though it be commonly ſaid, that the *dwípa* was denominated from the graſs *Cuśha*, of the genus named *Poa* by LINNÆUS, yet it is acknowledged, that the graſs itſelf derived both its appellation and ſanctity from CUSHA, the progenitor of a great *Indian* family. Some ſay that it grew on the *valmíca*, or hill formed by *termites*, or white ants, round the body of CUSHA himſelf; or of CAUSHICA, his ſon, who was performing his *tapaſyá*, or act of auſtere devotion: but the ſtory of the ant-hill is by others told of the firſt *Hindu* poet, thence named VA'LMI'CA.

The

The countries which I am going to deſcribe lie in *Sanc'ha-dwíp*, according to the ancient diviſion; but, according to the new, partly in *Cuſha*-dwíp *without*, and partly in *Sanc'ha*-dwíp *proper:* and they are ſometimes named *Cálítata*, or *banks* of the *Cáli*, becauſe they are ſituated on both ſides of that river, or the *Nile* of *Ethiopia*. By *Cálítata* we are to underſtand *Ethiopia*, *Nubia*, and *Egypt*. It is even to this day called by the *Bráhmens* the country of *Dévatás;* and the *Greek* mythologiſt aſſerted, that the Gods were born on the banks of the *Nile*. That celebrated and holy river takes its riſe from the *Lake of the Gods*, thence named *Amara*, or *Déva*, *Saróvera*, in the *region* of S'HARMA, or *Sharma-ſt'hán*, between the mountains of *Ajágara* and *Sítánta*, which ſeem part of *Sóma-giri*, or the Mountains of the Moon, the country round the lake being called *Chándri-ſt'hán*, or *Moonland:* thence the *Cáli* flows into the marſhes of the *Padma-van*, and through the *Niſhada* mountains, into the land of *Barbara*, whence it paſſes through the mountains of *Hémacúta*, in *Sanc'ha*-dwíp *proper;* there entering the foreſts of *Tapas*, or *Thebais*, it runs into *Canſaca-déſa*, or *Miſhra-ſt'han*, and through the woods emphatically named *Arahya* and *Atavì*, into *Sanc'hábdhi*, or our *Mediterranean*. From the country of *Puſhpaverſha* it receives the *Nandá*, or *Nile* of *Abyſſinia;* the *Aſt'himatì*, or ſmaller *Criſhná*, which is the *Tachazzè*, or little *Abay;* and the *Sanc'hanágá*, or *Mareb*. The principal tribes or nations who lived on its banks, were, beſides the ſavage *Pulindas*, 1. the *S'hármicas*, or *S'hámicas;* 2. the Shepherds, called *Palli;* 3. the *Sanc'háyanas*, or *Troglodytes*, named alſo *Sánc'hayani;* 4. the *Culila-céſas*, or *Cullálacas;* 5. the *S'yáma-muc'has;* 6. the *Dánavas;* and 7. the *Yavanas*. We find in the ſame region a country denominated *Strí-rájya*, becauſe it was governed by none but Queens.

The river *Cáli* took its name from the goddeſs MAHA'-CA'LI', ſuppoſed to have made her firſt appearance on its banks in the character of *Rájarájéſwarì*, called alſo

alſo ISA'NI and ISI; and, in the character of SATI', ſhe was transformed into the river itſelf. The word *Cála* ſignifies *black*; and, from the root *cal*, it means alſo *devouring*, whence it is applied to *Time*; and, from both ſenſes in the feminine, to the Goddeſs in her *deſtructive* capacity; an interpretation adopted, as we ſhall ſee hereafter, in the *Puránas*. In her character of MAHA'CA'LI ſhe has many other epithets, all implying different ſhades of *black* or *dark azure*; and in the *Cálicá-purán*, they are all aſcribed to the river. They are *Cálí* or *Cálá*, *Nílá*, *Aſità*, *S'hyámà* or *S'hyámalà*, *Méchacà*, *Anjanábhà*, *Crĭſhnà*. The ſame river is alſo called *Náhuſhì*, from the celebrated warrior and conqueror, uſually entitled DEVA'-NAHUSHA, and, in the ſpoken dialects, DEO-NAUSH. He is the DIONYSIUS, I believe, of the ancient *Europeans*.

By the *Greeks*, *Romans*, and *Hebrews*, the *Nile* (which is clearly a *Sanſcrit* word) was known alſo by the following names: *Melas*, *Melo*, *Ægyptos*, *Sikhor* or *Sihor*, *Nous* or *Nús*, *Aëtos*, *Siris*, *Oceanus*, *Triton*, *Potamos*. The word NOUS *(a)* is manifeſtly corrupted from *Nahuſh*, or NAUSH; *Aëtos*, from king I'T or *Ait*, an *avántara*, or inferior incarnation, of MAHA'DEVA; *Ægyptos*, from *A'gupta*, or *on all ſides guarded*; and *Triton*, probably *Trituni*; as the *Ethiops*, having no ſuch letter as *p*, and generally ſubſtituting *t* in its room, would have pronounced *Tripuni*, which is a common *Indian* corruption of *Trivénì*.

The *Sanſcrit* word *Trivénì* properly means with *three plaited locks*; but it is always applied to the confluence of *three ſacred rivers*, or to the *branching* of a river *into three ſtreams*. ÆTHICUS, in his Coſmography,

(a) HOR. APOLLO. περὶ Νείλου ἀγαβάσεως. B. 1.

phy, inſtead of ſaying that the *Hydaſpes* flows from a place named *Trivéṇì*, uſes the phraſe *three hairs*, or *three locks of hair*, which is a literal verſion of the *Sanſcrit*. Now the *Cálì* conſiſts of *three ſacred ſtreams*; the *Nílà*, or *Nile* of *Ethiopia*; the *Nandà*, or *Nile* of *Abyſſinia*; and the little *Chrĭſhṇá*, or *Aſt'himatì*. The junction of the great *Chrĭſhṇá* with the *Nandà* was held peculiarly ſacred; as it appears from the following couplets in the *At'harvâvéda*, which are cited in the original as a proof of their authenticity:

Bhadrá bhagavatì Chrĭſhṇá *grahanacſhatra málinì,*
Samvéšani ſaṅyamanì, viśwaſya jagató niśá;
Agnichaura nipáteſhu ſerva graha nivárané,
Dacſhá bhagavatì dévì Nandayá *yatra ſangatá:*
Serva pápa praśamanì bhadré páramaśì mahì,
Sitá ſitaſamáyógát param yá na nivertaté.

That is, word for word,

"CRI'SHNA' the proſperous, the imperial, the giver "of delight, the reſtrainer *of evil*, decked, *like* the night "of the whole world, with a chaplet of planets and "ſtars; the ſovereign goddeſs tranſcendently bene- "ficial in calamities from fire and robbers, in check- "ing *the bad influence of* all planets, where ſhe is united "with the NANDA': ſhe it is who expiates all ſin. O, "propitious *river*, *thou art* the mighty goddeſs, who "cauſes us to attain the end *of mortal births*, who, by "the conjunction of black with white *waters*, never "ceaſes to produce the higheſt good."

Potamos, or the *river*, in THEOPHRASTUS, is commonly ſuppoſed to be only an emphatical appellative denoting ſuperiority; but I cannot help thinking it

derived from the *Sanſcrit* word *Padma*, which I have heard pronounced *Padam*, and even *Patam*, in the vulgar dialects. It is the *Nymphæa* of LINNÆUS, and moſt certainly the *lotos* of the *Nile*, on the pericarp of which a frog is repreſented ſitting in an *Egyptian* emblem engraved by MONTFAUCON *(a)*. That river, and the marſhes near it, abound with that lovely and uſeful plant; and we ſhall ſee preſently, that *Cáli* herſelf is believed to have made its beautiful flower her favourite place of reſidence, in the character of *Padmadévi*, or the *Goddeſs in the lotos*. Moſt of the great rivers on which the *Nymphæa* floats in abundance, have the epithet of *Padmavati*, or *Padmemati*; and the very word *Potamos*, uſed as an appellative for a large river, may be thence derived; at leaſt the common etymology of that word is far leſs probable.

We before obſerved, that the ſource of the *Nílá* is in the extenſive region of *Sharma*, near the mountains of *Sóma*, in the maſculine, or *Dei Luni*; and that it iſſues from the Lake of the Gods, in the country of *Chandrì*, in the feminine, or *Deæ-Lunæ*. To the word *Saróvara*, or *Conſiderable Lake*, is prefixed in compoſition, either *Amara*, *Sura*, or *Déva*; and the compound *Déva-ſaróvara* is generally pronounced, in common ſpeech, *Deo-ſaraur*. It lies between two ranges of hills; one to the eaſt, called *Ajágara*, or *not wakeful*; and the other to the weſt, named *Sítánta*, or *end of cold*, which implies that it may have ſnow on its ſummit, but in a very ſmall quantity.

Sharma-ſt'han, called alſo the mountainous region of *Ajágara*, is ſaid, in the *Brahmánda-purán*, to be 300 *Yogans*, or 1476,3 *Britiſh* miles, in length, and 100 in breadth,

(a) 2 BRYANT. *Anc. Mythol.* 334. *pl.* 6.

breadth, or 492,12 miles. The mountains were named *Ajágara*, or of thoſe *who watch not*, in oppoſition to the mountains of *Abyſſinia*, which were inhabited by *Niſácharas*, or *night-rovers*; a numerous race of *Yacſhas*, but not of the moſt excellent claſs, who uſed to ſleep in the day time, and revel all night. Mr. BRUCE ſpeaks of a *kowás*, or *watching dog*, who was worſhipped in the hills of *Abyſſinia*.

The mountains of *Sóma*, or the Moon, are ſo well known to geographers, that no further deſcription of them can be required; but it may be proper to remark, that PTOLEMY places them too far to the ſouth, and M. D'ANVILLE too far to the north, as it will hereafter be ſhown. According to Father LOBO, the natives now call them *Toroa*. The *Ajágara* Mountains, which run parallel to the eaſtern ſhores of *Africa*, have at preſent the name of *Lupata*, or the *Backbone of the World*: thoſe of *Sítánta* are the range which lies weſt of the Lake *Zambre*, or *Zaire*, words not improbably corrupted from *Amara* and *Sura*. The *Lake of the Gods* is believed to be a vaſt reſervoir, which, through viſible or hidden channels, ſupplies all the rivers of the country. The *Hindus*, for mythological purpoſes, are fond of ſuppoſing ſubterranean communications between lakes and rivers; and the *Greeks* had ſimilar notions. Mr. BRUCE, from the report of the natives, has placed a reſervoir of this kind at the ſource of the *White* River *(a)*, which (though the two epithets have oppoſite ſenſes) appear to be the *Cálì* of the *Puráns*. It may have been called *white* from the *Cumuda*, which abounds in its waters; at leaſt the mountains near it are thence named *Cumudádri*; and the *Cumuda* is a water-flower ſacred to the Moon, which VAN RHEEDE has exhibited, and which ſeems to be either

(a) III Bruce, 719.

either a *Menianthes*, or a *Hydrophyllum*, or a ſmall white *Nymphæa*. The lake of the *Amará*, or Immortals, was not wholly unknown to the *Greeks* and *Romans*; but they could not exactly tell where it was ſituated; and we are not much better acquainted with its true (*a*) ſituation: it is called *Nilides* by JUBA; *Niliducus* and *Nuſaptis*, in the *Peutingerian* Table. It is the *Oriental Marſh* of PTOLEMY; and was not far from *Rapta*, now *Quiloa*; for that well-informed geographer mentions a certain DIOGENES, who went on a trading voyage to *India*, and, on his return, was overtaken near the Cape, now called *Gardeſan*, by a violent ſtorm from the N. N. E. which carried him to the vicinity of *Rapta*, where the natives aſſured him, that the *marſhes* or *lakes* whence the *Nile* iſſued, were at no conſiderable diſtance.

The old *Egyptians* themſelves, like the preſent *Hindus*, (who are apt, indeed, to place reſervoirs for water, of different magnitudes, on the high grounds of moſt countries,) had a notion of a receptacle which ſupplied the *Nile* and other great *African* rivers; for the Secretary of MINERVA's temple informed HERODOTUS, that the holy river proceeded from deep lakes between the mountains of *Crophi* and *Mophi*; that part of its waters took their courſe toward the north, and the reſt to the ſouth through *Ethiopia*: but either the ſecretary himſelf was not perfectly maſter of the ſubject, or the hiſtorian miſunderſtood him; for HERODOTUS conceived that thoſe lakes were cloſe to *Syene*, (*b*;) and, as he had been there himſelf without ſeeing any thing of the kind, he looked upon the whole account as a fiction. It is not improbable, however, that the lakes were ſaid by the ſecretary to be near the country of *Azania*, or *Azan*, which was miſtaken for *Syene*, in *Egypt* called *Aſwán*, or *Aſwán*.

From

(*a*) Plin. l. 5. c. 9. (*b*) 2 Herod. c. 28.

From this idea of a general reſervoir, the ancients concluded that the *Niger* alſo had its origin from the ſame lakes with the *Nile:* but JUBA acknowledged that the channels ran underground for the ſpace of twenty days march, or about 300 miles, *(a.)* In conformity to the relation of DIOGENES, the marſhy lakes were ſaid by JUBA to lie near the Ocean; but he aſſerted poſitively, that the *Nile* did not immediately riſe from them; adding, that it flowed through ſubterraneous paſſages for the ſpace of ſeveral days' journey, and, on its re-appearance, formed another marſhy lake, of ſtill greater extent, in the land of the *Maſſæſyli*, who were, perhaps, the *Mahâhâſyasìlas* of the *Puráns*. The ſecond lake correſponds in ſituation with the extenſive marſhes from which the *Nahru'labyad* of the *Arabs*, or *the White River*, has its ſource, according to Mr. BRUCE, who places the lake about the 3d or 4th degree of north latitude. It is named *Cowir* in the maps; and is noticed by the *Nubian* geographers.

The word *Nuſaptis*, which is applied, as beforementioned, to the firſt lake, may be derived from *Niśápati*, or the *Lord of Night*, a title of the God LUNUS. The whole country, indeed, with its mountains, and moſt of its rivers, had appellations relating to the moon; and we find in it ſeveral ſmaller rivers, which we cannot now aſcertain, with the names *Rajanì*, or Night; *Cuhú*, or the Day after the Conjunction; *Anumatì*, or that after the Oppoſition; *Rácá*, or the full Orb of the Moon; and *Sinívâlì*, or firſt viſible Creſcent. The inhabitants of that region are by PTOLEMY called *Maſtitæ*; by JUBA, as we before obſerved, *Maſſæſyli*; and in the Maps, *Maſſi*, or *Maſſagetes*. In all thoſe denominations, the leading root *Maſſa*, whatever be its meaning, is clearly diſtinguiſhable; and, as there were people with a ſimilar name in *Mauritania*, PLINY and his followers make JUBA alledge, that the lakes

juſt

(a) Plin. l. 5. c. 9.

juſt mentioned were in that country; but it is hardly poſſible that JUBA could have made ſuch a miſtake with reſpect to a country ſo near his own: nor can we refrain from obſerving, that PLINY was an indifferent geographer, and that his extracts and quotations are in general very inaccurate.

The ſecond lake, or marſh, appears to be the *Padmavana* of the *Sanſcrit* legends; and that word implies, that it abounded with the *Nymphæa*; but it was probably the *Padma*, diſtinguiſhed by the epithet of *Cóti-patra*, or with *ten millions of petals*, which I conceive to be the *Enſete* of Mr. BRUCE, who mentions it as growing there in the greateſt abundance. It is true, that the *Enſete* has no botanical affinity with the *Nymphæa*; but the *Hindus* were ſuperficial botaniſts, and gave the ſame appellation to plants of different claſſes, as the word *Lotos*, indeed, was applied by the *Greeks* to the common *Padma*, or water-lily, and to the celebrated fruit of the *Lotophagi*, which had no relation to it. The uſual number of petals on the *Nymphæa Lotos* is *fifteen*; but ſome have only *eight*. The character of the genus, indeed, is to have *numerous petals*; and the *Sanſcrit* epithet *Sahaſra-patra*, or *thouſand-petalled*, is applied in dictionaries to the common *Padma*: but nothing could have juſtified ſuch an epithet as *Cóti-patra*. On ſome *Egyptian* monuments we find ISIS reclined among the leaves of a plant, ſuppoſed to be the *Cadalí*, or *Mauza*, which has been changed into *Muſa* by LINNÆUS: but Mr. BRUCE has exploded that error, and ſhewn that the plant was no other than his *Enſete*. The *Indian* Goddeſs, indeed, ſits in the character of YACSHINÍ *dévi*, on the leaves of the *Mauza*; but in that form, which was an *avántara*, or lower incarnation, ſhe never has the majeſty or the title of PADMA'. It is expreſsly ſaid in the *Puránas*, that, on the banks of the *Cáli* river, PADMA' reſides in the *Cóti-patra*, a flower unknown in *India*, and

and conſequently ill deſcribed in the *Sanſcrit* books. Where PLINY mentions the Lotos of the *Nile*, he uſes a phraſe very applicable to the *Enſete*, "foliis denſâ "congerie ſtipatis;" and, though he adds a few particulars not agreeing with Mr. BRUCE's full deſcription of that plant, yet PLINY, being a careleſs writer, and an inaccurate botaniſt, might have jumbled together the properties of two different flowers.

The before-named country of *Chandrí-ſt'hán* was thus denominated from a fable in the *Puráns*: The God *Chandra*, or LUNUS, having loſt his ſex in *India*, became *Chandrí*, or LUNA, who concealed herſelf in the mountains near the lakes of which we have been treating. She was there viſited by the Sun, and by him had a numerous progeny, called *Pulindas*, from *Pulina*, an *iſlet* or *ſand-bank*, who dwelt near the rivers that ran from thoſe mountains, and acknowledged no ruling powers but the Sun and Moon.

Sharma-ſt'hán, of which we cannot exactly diſtinguiſh the boundaries, but which included Ethiopia *above* Egypt, as it is generally called, with part of *Abyſſinia* and *Azan*, received its name from SHARMA, of whom we ſhall preſently ſpeak. His deſcendants, being obliged to leave *Egypt*, retired to the mountains of *Ajágar*, and ſettled near the Lake of the Gods. Many learned *Bráhmens* are of opinion, that by the Children of SHARMA, we muſt underſtand that race of *Dévatás* who were forced to emigrate from *Egypt* during the reigns of SANI and RA'HU, or SATURN and TYPHON. They are ſaid to have been a quiet and blameleſs people, and to have ſubſiſted by hunting wild elephants, of which they ſold or bartered the teeth, and even lived on the fleſh. They built the town of *Rúpavatí*, or the *beautiful*; which the *Greeks* called *Rapta*, and thence gave the name of *Raptii*, or *Rapſii*, to

to its inhabitants. It is generally ſuppoſed, that only one town in that country was named *Rapta;* but STEPHANUS of *Byzantium* poſitively aſſerts, that there were two of the name, *(a:)* one, the capital of *Ethiopia;* and another, a ſmall town or village, conſiſting of huts inhabited by ſeafaring men, near a harbour at the mouth of the river *Raptus.* The former is the *Rúpavati* of the *Puránas,* in which it is declared to have ſtood near the *Cáli.* We cannot perfectly aſcertain its poſition; but it was, I think, ſituated near the ſouthern extremity of the Divine Lake, now called *Zambre,* or *Maravi;* for PTOLEMY places the *Raptii* about the ſources of the *Nile,* that is *thirteen* or *fourteen* degrees from the city, whence, as he ſuppoſes, that people was named. No further deſcription can juſtly be expected of a country ſo little known; but we may obſerve, that the *Nubian* geographer mentions a mountain near the Lake of the Gods, called the Mount of the *Painted Temple;* becauſe, probably, it contained hieroglyphicks cut on ſtone, and painted, ſuch as are to be ſeen at this day in ſome parts of *Egypt.* He adds, that on the bank of the *ſecond* lake was the ſtatue of a certain *Maſha,* ſuppoſed to be his body itſelf petrified as a puniſhment for his crimes.

I. It is related in the *Padma purân,* that SATYAVRA'TA, whoſe miraculous preſervation from a general deluge is told at length in the *Mátſya,* had three ſons, the eldeſt of whom was named JYA'PETI, or *Lord of the Earth.* The others were C'HARMA and SHARMA, which laſt words are, in the vulgar dialects, uſually pronounced *C'ham* and *Sham;* as we frequently hear *Kiſhn* for CRI'SHNA. The royal patriarch (for ſuch is his character

(a) STEPH. Byzant. on the word *Rapta.*

character in the *Puráns)* was particularly fond of JYA'PETI, to whom he gave all the regions to the north of *Himálaya*, or the *Snowy Mountains*, which extend from ſea to ſea, and of which *Caucaſus* is a part. To SHARMA he allotted the countries to the ſouth of thoſe mountains: But he curſed C'HARMA; becauſe, when the old monarch was accidentally inebriated with a ſtrong liquor made of fermented rice, C'HARMA laughed; and it was in conſequence of his father's imprecation, that he became a ſlave to the ſlaves of his brothers.

The children of SHARMA travelled a long time, until they arrived at the bank of the *Nílá*, or *Cálì*: and a *Bráhmen* informs me (but the original paſſage from the *Purán* is not yet in my poſſeſſion) that their journey began after the building of the *Padmá-mandira*, which appears to be the tower of *Babel*, on the banks of the river *Cumuduatí*, which can be no other than the *Euphrates*. On their arrival in *Egypt*, they found the country peopled by evil beings, and by a few impure tribes of men, who had no fixed habitations: their leader, therefore, in order to propitiate the tutelary divinity of that region, ſat on the bank of the *Nile*, performing acts of auſtere devotion, and praiſing PADMA'-*dévì*, or the Goddeſs reſiding on the Lotos. PADMA' at laſt appeared to him, and commanded him to erect a pyramid in honour of her, on the very ſpot where he then ſtood. The aſſociates began the work, and raiſed a pyramid of earth two *crós* long, one broad, and one high, in which the Goddeſs of the Lotos reſided; and from her it was called *Padmá-mandira*, and *Padmá-mát'ha*. By *mandira* is meant a *temple* or *palace*; and by *mát'ha*, or *mer'ha*, a *college* or *habitation of ſtudents*: for the Goddeſs herſelf inſtructed SHARMA and his family in the moſt uſeful arts, and taught them the *Yacſha-lipi*, or *writing of the Yacſhas*, a race of ſuperior beings, among whom CUVE'RA was the chief. It does not clearly appear on what occaſion the *Sharmicas* left

left their firſt ſettlement, which had ſo auſpicious a beginning; but it has before been intimated, that they probably retreated to *Ajágara*, in the reigns of SANI and RA'HU, at which time, according to the *Puráns*, the *Dévatás*, among whom the *Sharmicas* are reckoned, *were compelled to ſeek refuge in the mountains.* A ſimilar flight of the *Dévátas* is, however, ſaid to have been cauſed by the invaſion of DEVA-NAHUSH, or DIONYSIUS.

The *Padmá-mandir* ſeems to be the town of *Byblos*, in *Egypt*, now called *Babel*; or rather that of *Bábél*, from which original name the *Greeks* made *Byblos*. It ſtood on the canal, which led from the *Balbitine* branch of the *Nile* to the *Phatmetic*; a canal which is pretty well delineated in the *Peutingerian* Table: and it appears, that the moſt ſouthern *Iſeum* of that table is the ſame with the *Byblos* of the *Greeks*. Since this mound, or pyramid, was raiſed but a ſhort time after that on the *Cumudvatí*, and by a part of the ſame builders, and ſince both have the ſame name in *Sanſcrit*, whence it ſhould ſeem that both were inſcribed to the ſame divinity, we can hardly fail to conclude, that the *Padmá-mandiras* were the two *Babels*; the firſt on the *Euphrates*, the ſecond on the *Nile*. The old place of worſhip at *Byblos* was afterwards much neglected, being ſcarce mentioned by ancient authors. STEPHANUS of *Byzantium* ſays *it was very ſtrong*; and it was there, according to THUCYDIDES, and to the *Perſicks* of CTESIAS, quoted by PHOTIUS, that INARUS, king of *Lybia*, with his *Athenian* auxiliaries, and the *Egyptians*, who were attached to him, ſuſtained a ſiege of a year and a half againſt the whole *Perſian* army, under MEGABYZUS: but, as it ſtood in low marſhy ground, it probably owed its chief ſtrength to the vaſt mound of earth mentioned in the *Puránas*, the dimenſions of which are, however, (as it is uſual in poetical deſcriptions,) much exaggerated. One of the three grand branches of the *Nile*, in the vicinity of *Padmá-mat'h*, is called

Pathmeti

Pathmeti by PTOLEMY, and *Phatmi* by DIODORUS the *Sicilian*. Both ſeem derived from the *Sanſcrit* corrupted: for *Padma* is in many *Indian* dialects pronounced *Padm*, or *Podm*, and in ſome *Patma*. To the ſame root may be referred the appellation of the nome *Phthembuthi*, or *Phthemmuthi*, as it is alſo written; for the *Padmá-mat'h* was in the nome *Proſopitis*, which once made a part, as it evidently appears, of the nome *Phthembuthi*; though it was afterwards conſidered as a ſeparate diſtrict, in conſequence of a new diviſion. *Proſopitis*, moſt certainly, is derived from a *Greek* word, and alludes to the ſummit of the *Delta*, ſeen on a paſſage down the *Nile* from the city of *Memphis*; but *Potamitis*, which was applied to *Egypt* itſelf, can hardly mean any more, than that the country lies on both ſides of *a large river*, which would not be a ſufficient diſcrimination to juſtify that common etymology: and we have already hazarded a conjecture that *Potamos*, as a proper name of the *Nile*, relates to the holy and beautiful *Padma*.

Of the *Yacſha* letters, before mentioned, I ſhould wiſh to give a particular account; but the ſubject is extremely obſcure. CRINITUS aſſerts, that the *Egyptian* letters were invented by ISIS; and ISIS on the Lotos, was no other, moſt certainly, than PADMA'-DE'VÌ, whom the *Puránas* mention as the inſtructreſs of the *Sharmicas* in the *Yacſha* mode of writing. According to the *Bráhmens*, there are written characters of three principal ſorts, the *Dévanágárì*, the *Paiſáchi*, and the *Yácſhi*; but they are only variations of the ſame original elements. The *Dévanágárì* characters are uſed in the northern, the *Paiſáchi* in the ſouthern, parts of *India*; and the *Yácſhì*, it is ſaid, in *Bulan*, or in *Tibet*. The *Pandits* conſider the *Dévanágárì* as the moſt ancient of the three; but the beauty and exquiſite perfection of them renders this very doubtful; eſpecially as ATRI, whom they ſuppoſe to have received

ceived them from the Gods, lived a long time, as they ſay, in the countries bordering on the *Cáli*, before he repaired to the *Dévánica* Mountains, near *Cábul*, and there built the town of *Dévanagar*, from which his ſyſtem of letters had the name of *Dévanágárì*. As to the *Páiſácha* characters, they are ſaid to have been invented by the *Pális*, or Shepherds, who carried them into *Ethiopia*. The *Yacſha* writing I had once imagined to be a ſyſtem of hieroglyphicks; but had no authority from the *Puránas* to ſupport that opinion, and I dropped it on better information; eſpecially as the *Bráhmens* appear to have no idea of hieroglypicks, at leaſt according to our conception of them.

The *Sharmicas*, we have obſerved, rank among the *Dévatás*, or Demi-gods; and they ſeem to have a place among the *Yacſhas* of the *Puráns*, whom we find in the northern mountains of *India*, as well as in *Ethiopia*. The country in which they finally ſettled, and which bore the name of their anceſtors, was in *Sanc'ha-dwíp*, and ſeems to compriſe all that ſub-diviſion of it, which, in the *Bhágavat*, and other books, is called *Cuſha*-dwíp *without*.

Several other tribes, from *India* or *Perſia*, ſettled afterwards in the land of SHARMA. The firſt and moſt powerful of them were the *Pális*, or Shepherds, of whom the *Puránas* give the following account.

II. I'RŚHU, ſurnamed *Pingácſha*, the ſon of UGRA, lived in *India* to the ſouth-weſt of *Cáſhi*, near the *Naravindhyà* river, which flowed, as its name implies, from the *Vindhya* mountains. The place of his reſidence to the ſouth of thoſe hills was named *Páli*, a word now ſignifying a large town and its diſtrict; or *Páli*, which may be derived from *Pála*, a herdſman or ſhepherd. He was a prince mighty and

warlike, though very religious: but his brother TA'RA'C'HYA, who reigned over the *Vindyhan* mountaineers, was impious and malignant; and the whole country was infeſted by his people, whom he ſupported in all their enormities. The good king always protected the pilgrims to *Cáſi*, or *Varánes*, in their paſſage over the hills, and ſupplied them with neceſſaries for their journey; which gave ſo great offence to his brother, that he waged war againſt I'RŚHU, overpowered him, and obliged him to leave his kingdom. But MAHA'DE'VA, proceeds the legend, aſſiſted the fugitive prince, and the faithful *Pális*, who accompanied him; conducting them to the banks of the *Cálì*, in *Sanc'ha-dwíp*, where they found the *Sharmicas*, and ſettled among them. In that country they built the temple and town *Punyavatì*, or *Punya-nagarì*; words implying *holineſs* and *purity*, which it imparts, ſay the *Hindus*, to zealous pilgrims. It is believed at this day to ſtand near the *Cálì*, or the low hills of *Mandara*, which are ſaid, in the *Puránas*, to conſiſt of *red earth*; and on thoſe hills the *Pális*, under their virtuous leader, are ſuppoſed to live, like the *Gandharvas*, on the ſummit of *Himálaya*, in the lawful enjoyment of pleaſures; rich, innocent, and happy, though intermixed with ſome *Mléch'has*, or people who *ſpeak a barbarous dialect*, and with ſome of a fair complexion. The low hills of *Mandara* include the tract called *Meroë*, or *Merhoë*, by the *Greeks*; in the centre of which is a place named *Mandara* in the JESUITS' Map, and *Mandera* by Mr. BRUCE, who ſays, that of old it was the reſidence of the ſhepherds, or *Palli* kings. In that part of the country the hills conſiſt of *red earth*; and their name *Mandara* is a derivative from *manda*, which, among other ſenſes, means *ſharp-pointed*, from the root *mand*, which may have the ſenſe of *bhid*, to *cut*: ſo that *Mandara-parvata* ſignifies a mountain *dividing* the waters, and forcing them to run different ways; an etymology confirmed by Mr. BRUCE in his deſcription of *Meroë*, where he accounts

for

for its being called an iſland. The compound *Punya-nagarì*, or *City of Virtue*, ſeems to imply both a ſeat of government, and a principal temple with a college of prieſts: it was, therefore, the celebrated city of *Meroë*, a word which may be derived from MERHA (*vidyárt'hinám gr̆iham*; the *manſion of ſtudents*, as it is explained in the dictionaries;) or from MRARA, of whom we ſhall preſently ſpeak.

To the king of the *Pális*, named alſo *Palli*, from thoſe whom he governed, MAHA'DE'VA gave the title of NAIRR̆ITA, having appointed him to guard the *nairr̆iti*, or ſouth-weſt: and though he was a *Piſácha* by birth, or naturally bloody-minded, yet he was rewarded for his good diſpoſition, and is worſhipped in *India* to this day, among the eight *Dic-pálas*, or guardians of as many quarters, who conſtantly watch, on their elephants, for the ſecurity of *Cási*, and other holy places in *Jambu-dwípa*: but the abode of his deſcendants is declared, in the *Puránas*, to be ſtill on the banks of the *Cálì*, or *Nilà*. One of his deſcendants was LUBDHACA, of whom an account will be given in a ſubſequent ſection; and from LUBDHACA deſcended the unfortunate LU'NA'SU, (not the bard HERIDATTA, who had alſo that name, and who will be mentioned hereafter more particularly; but) a prince whoſe tragical adventures are told in the *Rájanìti*, and whoſe death was lamented annually by the people of *Egypt*. All his misfortunes aroſe from the incontinence of his wife YO'GA, BHRAST'A', or YO'GA'CASHTA: and his ſon MAHA'SURA, having, by miſtake, committed inceſt with her, put himſelf to death, when he diſcovered his crime, leaving iſſue by his lawful wife. May we not reaſonably conjecture, that LUBDHACA was the LABDACAS; LU'NA'SU, the LAIUS; and YO'GA'CASHTA, the JOCASTA, of the *Greeks*? The word *Yadupa*, from which ŒDIPUS may be derived, ſignifies King of the *Yadu* family, and might have been a title of the unhappy MAHA'SURA.

This

This account of the *Pâlis* has been extracted from two of the eighteen *Purânas*, entitled SCANDA, or the God of War, and BRAHMA'NDA, or the Mundane Egg. We muſt not omit, that they are ſaid to have carried from *India* not only the *At'harvá-véda*, which they had a right to poſſeſs, but even the *three* others, which they acquired clandeſtinely; ſo that the *four* books of ancient *Indian* ſcripture once exiſted in *Egypt*; and it is remarkable, that the books of *Egyptian* ſcience were exactly *four*, called the books of *Harmonia*, or HERMES, which are ſuppoſed to have contained ſubjects of the higheſt antiquity, *(a.)* NONNUS mentions the firſt of them as believed to be coeval with the world; and the *Bráhmens* aſſert, that their three firſt *Védas* exiſted before the creation.

The *Pâlis* remaining in *India* have different names. Thoſe who dwell to the ſouth and ſouth-weſt of *Benáres*, are, in the vulgar dialects, called *Pâlis* and *Bhîls*; in the mountains to the north-eaſt of that city, they are in *Sanſcrit* named *Cirâtas*; and toward the *Indus*, as I am informed, a tribe of them has the appellation of *Haritas*. They are now conſidered as outcaſts, yet are acknowledged to have poſſeſſed a dominion in ancient times from the *Indus* to the eaſtern limits of *Bengal*, and even as far as *Siam*. Their anceſtors are deſcribed as a moſt ingenious people, virtuous, brave, and religious; attached particularly to the worſhip of MAHA'DE'VA, under the ſymbol of the *Linga* or *Phallus*; fond of commerce, art, ſcience; and uſing the *Paiſáchi* letters, which they invented. They were ſupplanted by the *Rájaputras*; and their country, before named *Pâliſt'hân*, was afterwards called *Rájaputana* in the vulgar dialect of their conquerors. The hiſtory of the *Pâlis* cannot fail to be intereſting, eſpecially as it will be found much connected with that of *Europe*; and I hope ſoon to be ſupplied with materials

(a) See 2 Bryant, 150.

materials for a fuller account of them. Even their miſerable remains in *India* muſt excite compaſſion, when we conſider how great they once were, and from what height they fell through the intolerant zeal and ſuperſtition of their neighbours. Their features are peculiar, and their language different, but perhaps not radically, from that of other *Hindus*. Their villages are ſtill called *Palli*. Many places, named *Pallí*, or, more commonly, *Bhilala*, were denominated from them; and in general, *Palli* means a village or town of *ſhepherds* or *herdſmen*. The city of IRSHU, to the ſouth of the *Vindhya* mountains, was emphatically ſtyled *Palli*; and, to imply its diſtinguiſhed eminence, *Srí-palli*. It appears to have been ſituated on or near the ſpot where *Bopál* now ſtands, and to be the *Saripallæ* of PTOLEMY, which was called *Palibothræ* by the *Greeks*, and, more correctly in the *Peutingerian* Table, *Palipotra*; for the whole tribe are named *Paliputras* in the ſacred books of the *Hindus*, and were indubitably the *Palibothri* of the ancients, who, according to PLINY, governed the whole country from the *Indus* to the mouth of the *Ganges*: but the *Greeks* have confounded them and their capital city with the *Baliputras*, whoſe chief town, denominated from them, had alſo the name of *Rájagriha*, ſince changed into *Rájamahall*. As it was in the *Mandala*, or *circle* of the *Baliputras*, it is improperly called by PTOLEMY, who had heard that expreſſion from travellers, *Palibothræ* of the *Mandalas*.

We have ſaid, that IR'SHU had the ſurname of *Pingácſha*, or *yellow-eyed*; but in ſome dictionaries he is named *Pingáſá*, or *yellow as fine gold*; and in the track of his emigration from *India*, we meet with indications of that epithet. The *Turkiſh* geographers conſider the ſea-coaſt of *Yemen*, ſays Prince KANTEMIR, as part of *India*, calling its inhabitants *yellow Indians*. The province of *Ghilán*, ſays TEXEIRA, has alſo the appellation of *Hindu'l Aſfar*, or *Yellow India*: and

and the *Caſpian* itſelf is by the *Turks* called the Yellow Sea, *(a.)* This appears to be the origin of the *Panchæan* tribes, in *Arabia*, *Egypt*, and *Ethiopia*, whoſe native country was called *Panchæa*; and the iſlands near it, *Panchæan:* though DIODORUS of *Sicily*, attempting to give a deſcription, from EUHEMERUS, of *Panchæa*, or *Pingáſa*, has confined it to an inconſiderable iſland near *Dwáracà*; yet it was really *India* itſelf, as his deſcription ſufficiently ſhows: and the place which he names *Oceanida*, is no other than old *Ságar*, at the mouth of the *Ganges*. The northern mountain, which he ſpeaks of, is *Méru:* and the three towns near it are deſcribed in the *Puráns* with almoſt the ſame appellations.

ORUS, the ſhepherd, mentioned in ancient accounts of *Egypt*, but of whom few particulars are left on record, was, moſt probably, IR'SHU, the *Palli*; whoſe deſcendants, the *Pingácſhas*, appear to have been the *Phenician* ſhepherds, who once eſtabliſhed a government on the banks of the *Nile*. The *Phenicians* firſt made their appearance on the ſhores of the *Erythrean* or *Red Sea*, by which we muſt underſtand the whole *Indian* Ocean between *Africk* and the *Malay* coaſts; and the *Puránas* thus repreſent it, when they deſcribe the waters of the *Arunódadhi*, as *reddened* by the reflection of ſolar beams from the ſouthern ſide of mount *Sumáru*, which abounds with gems of that colour. Something of this kind is hinted by PLINY, *(b.)* It is aſſerted by ſome (and from ſeveral circumſtances it appears moſt probable) that the firſt ſettlements of the *Phenicians* were on the *Perſian* Gulph, which is part of the *Erythrean* Sea. JUSTIN ſays, that, *having been obliged to leave their native country*, (which ſeems from the context to have been very far eaſtward,) *they ſettled near the* Aſſyrian *Lake*, which is

(a) *Miller*, p. 106. (b) Lib. 6 Cap. 23.

the *Perſian* Gulph; and we find an extenſive diſtrict, named *Paleſtine*, to the eaſt of the *Euphrates* and *Tigris*. The word *Paleſtine* ſeems derived from *Paliſt'hán*, the ſeat of the *Pális*, or Shepherds, *(a.)* The *Samaritans*, who before lived in that country, ſeem to have been a remnant of the *Pális*, who kept themſelves diſtinct from their neighbours, and probably removed for that reaſon to the *Paleſtine* on the ſhore of the *Mediterranean*; but, after their arrival in that country, they wiſhed to ingratiate themſelves with the *Jews* and *Phenicians*, and, for that purpoſe, claimed affinity with them; alledging, ſometimes, that they were deſcended from JACOB, and at other times, that they ſprang from PINKHAS; a word pronounced alſo PHINEAS, and ſuppoſed (but, I think, leſs probably) to mean the ſon of AARON. Certainly, the *Jews* looked upon the *Samaritans* as a tribe of *Philiſtines*; for mount *Garizim* was called *Palitan* and *Peltan*. TREMELIUS, in the Wiſdom of the Son of SIRACH, writes *Paliſchthœa*; but in the *Greek* we find *the* Philiſtines, *who reſide on the mount of* Samaria, *(b.)* But let us return to *Paleſtine* in *Aſſyria*.

Whether the poſterity of *Pingácſha*, or the *Yellow Hindus*, divided themſelves into two bodies, one of which paſſed directly into *Phenice*, and the other went along the *Arabian* ſhores to *Abyſſinia*, or whether the whole nation firſt entered the ſouthern parts of *Arabia*, then croſſed over to *Africk*, and ſettled in the countries adjacent to the *Nile*, I cannot determine; but we have ſtrong reaſons to believe, that ſome, or all of them, remained a conſiderable time on the coaſt of *Yemen*. The *Panchæan* tribes in that country were conſidered as *Indians*. Many names of places in it, which ancient geographers mention, are clearly *Sanſcrit*, and moſt of thoſe names are found at preſent in *India*.

(a.) Lib. 6. cap. 70. *(b.)* Chap. 50. v. 26.

India. The famed *Rhadamanthus*, to whom HOMER gives the epithet *yellow*, and his brother MINOS, were, it ſeems, of *Phenician* extraction. They are ſaid to have reigned in *Arabia*, and were, probably, *Pâlis*, deſcended from PINGA'CSHA, who, as we have obſerved, were named alſo *Cirâtas*; whence the weſtern iſland, in which MINOS, or his progeny, ſettled, might have derived its appellations of *Curetis* (a) and *Crete*. In ſcripture we find the *Peleti* and *Kerethi* named as having ſettled in *Paleſtine*; but the ſecond name was pronounced *Kerethi* by the *Greek* interpreters, as it is by ſeveral modern commentators: hence we meet with *Krita*, a diſtrict of *Paleſtine*, and at *Gaza* with a JUPITER *Cretæus*, who ſeems to be the *Critéſwara* of the *Hindus*. In the ſpoken *Indian* dialects, *Palita* is uſed for *Palli*, a herdſman; and the *Egyptians* had the ſame word; for their prieſts told HERODOTUS, that their country had once been invaded by PHILITIUS, the Shepherd, who uſed to drive his cattle along the *Nile*, and afterwards built the pyramids, (b.) The *Phyllitæ* of PTOLEMY, who are called *Bulloits* by Captain R. COVERT, had their name from *Bhilata*, which in *India* means a place inhabited by *Pallis*, or *Bhils*. The ancient Shepherds made ſo conſpicuous a figure in *Egypt*, that it is needleſs to expatiate on their hiſtory; and for an account of the Shepherds in or near *Abyſſinia*, I refer to the Travels of Mr. BRUCE. Let us return to *Meroë*.

The writers of the *Puránas*, and of other books eſteemed ſacred by the *Hindus*, were far from wiſhing to point out the origin of mere cities, how diſtinguiſhed ſoever in civil tranſactions: their object was to account

(a) PLIN. lib. 4. cap. 12. *Curetis* was named, according to ANAXIMANDER, from the *Curetes* under their King PHILISTIDES.

(b) HEROD. B. 2. 148.

for the foundation of temples and places of pilgrimage: but it often happened, that ſeveral places of worſhip were in different periods erected at a ſmall diſtance from each other; and, as the number of inhabitants increaſed round each temple, an immenſe town was at length formed out of many detached parts; though we are never told in the *Puránas*, whether thoſe conſecrated edifices were contiguous or far aſunder. This happened to *Memphis*, as we ſhall preſently ſhow; and it ſeems to have been the caſe with *Punyavatí*, and with *Merha*, or *Mrĭra*. Thoſe words are written *Meṙha* and *Mrĭra*; but there is ſomething ſo peculiar in the true ſound of the *Nágarì* letters, *ṙa*, *ṙ'ha*, *ḍa*, *ḍ'ha*, that they are generally pronounced, eſpecially when they are placed between two vowels, like a palatial *ra*. The vowel *rĭ* has likewiſe a great peculiarity, and, as we before obſerved on the word *Kiſhn* for *Crĭſhna*, is frequently changed. Now the whole *Troglodytica* was named *Midoë*, or *Mirhoë*; and he who ſhall attentively conſider the paſſage in PLINY, where the towns of *Midoë* and *Aſal* are mentioned, will perceive that they can be no other than *Meroë* and *Æſar*. This interchange of *ḍa* and *ra* ſo exactly reſembles the *Sanſcrit*, that the name of *Meroë* ſeems more probably derived from *Mriḍa*, than from *Meṙha*, or a *college of prieſts*; eſpecially as the *Pális* were almoſt excluſively attached to the worſhip of MRĬRA, or MAHA'DE'VA. A place in *Pegu*, called *Mrĭra* from the ſame deity, has, in PTOLEMY, the name of *Mareura*, and is now pronounced *Mero* by the natives.

According to the *Puráns*, the reſidence of King I'T (who formerly ruled over *Egypt* and *Ethiopia*) was on the banks of the *Cálì* river, and had the name of *Mrĭra*, or *Mrĭra-ſt'hán*, becauſe its principal temple was dedicated to MRĬRA, and his conſort MRINA'NÌ, or PA'RVATÌ. Now, when we read in STEPHANUS of *Meruſium*, that the fort of *Meruſium*, near *Syracuſe*, was

was believed by ſome to have taken its name from *Meroë* in *Ethiopia*, we muſt underſtand, that it was named from a place of worſhip ſacred to MRĬRA, the chief *Ethiopian* divinity: and the ſame author informs us, that *Meroeſſa Diana*, or MRIRE'SWARI DE'VÍ, who is repreſented with a *creſcent* on her forehead, was adored at *Meruſium* in *Sicily*. We may conclude, that her huſband, MRĬRE'SWARA, was the God of *Meroë*, called a *barbarous deity* by the *Greeks*, who, being themſelves unable to articulate his name, inſiſted that it was concealed by his prieſts. It has been imagined, that CAMBYSES gave the name of his ſiſter and wife to *Meroë*, but it is very dubious, in my opinion, whether he penetrated ſo far as that city. In all events, he could have made but a ſhort ſtay in the diſtrict, where, as he was abhorred by the *Egyptians* and *Ethiops*, it is improbable that a name impoſed by him could have been current among them: and, whatever might have been his firſt intention as to the name of his wife, yet, when he had killed her, and undergone a ſeries of dreadful misfortunes in thoſe regions, it is moſt probable that he gave himſelf no further trouble about her or the country.

In the book entitled *Saiva-ratnácara*, we have the following ſtory of King I'T, who is ſuppoſed to have been MRĬRA himſelf in a human ſhape, and to have died at *Meroë*, where he long reigned.

On the banks of the *Nílá* there had been long conteſts between the *Devatás* and the *Daityas*: but the latter tribe having prevailed, their king and leader, SANC'HA'SURA, who reſided in the ocean, made frequent incurſions into the country, advancing uſually in the night, and retiring before day to his ſubmarine palace. Thus he deſtroyed or made captive many excellent princes, whoſe territories and people were between two fires; for, while SANC'HA'SURA was ravag-

ing

ing one ſide of the continent, CRACACHA, king of *Crauncha-dwip*, uſed to deſolate the other: both armies conſiſting of ſavages and cannibals, who, when they met, fought together with brutal ferocity, and thus changed the moſt fertile of regions into a barren deſert. In this diſtreſs the few natives, who ſurvived, raiſed their hands and hearts to BHAGAVA'N, and exclaimed, 'Let him that can deliver us from theſe diſ-'aſters be our King;' uſing the word I'T, which re-echoed through the whole country. At that inſtant aroſe a violent ſtorm, and the waters of the *Cáli* were ſtrangely agitated, when there appeared from the waves of the river a man, afterwards called I'T, at the head of a numerous army, ſaying, "*abhyam*," or, *there is no fear;* and, on his appearance, the *Daityas* deſcended into *Pátála*, the demon SANC'HA'SURA plunged into the ocean, and the ſavage legions preſerved themſelves by a precipitate flight. The King I'T, a ſubordinate incarnation of MRIRA, re-eſtabliſhed peace and proſperity through all *Sanc'ha-dwípa*, through *Barbaradéſa*, *Miſra-ſt'hán*, and *Arva-ſt'hán*, or *Arabia:* the tribes of *Cutila-céſas* and *Háſyasílas* returned to their former habitation, and juſtice prevailed through the whole extent of his dominions. The place near which he ſprang from the middle of the *Nílá* is named *Ita*, or I'T-*ſt'hán;* and tho capital of his empire, *Mrĭra*, or *Mrĭra-ſt'hán*. His deſcendants are called *Ait*, in the derivative form, and their country *Aitéya*. The king himſelf is generally denominated AIT, and was thus erroneouſly named by my *Pandit* and his friends, till, after a long ſearch, they found the paſſage in which his adventure is recorded. The *Greeks*, in whoſe language *aëtos* means an eagle, were very ready, as uſual, to find an etymology for *Ait*. They admit, however, that the *Nile* was firſt called *Aëtos*, after a dreadful ſwelling of the river, which greatly alarmed the *Ethiopians*, (a;) and this is conformable to what we read in the

(a) DIOD. SIC. B. 1.

the *Saiva-ratnácara*. At the time of that prodigious intumeſcence in the river, it is ſaid that PROMETHEUS was King of *Egypt*: but PROMETHEUS appears to be no other than PRAMAT'HE'SA, a title of MRĬRA, ſignifying Lord of the *Pramat'has*, who are ſuppoſed to be the *five ſenſes*; and in that character he is believed to have formed a race of men. STEPHANUS of *Byzantium* and EUSTATHIUS *(a)* aſſert, that AETUS was an *Indian* or *Hindu*; but as nothing like this can be collected from the *Puránas*, they confounded, I imagine, I'T or AIT with YADU, of which I ſhall inſtantly ſpeak. The chief ſtation of I'T, or *Aitam*, which could not have been very diſtant from *Mrĭra-ſt'hán*, I take to be the celebrated place of worſhip mentioned by STRABO, *(b)* and by DIODORUS, called *Avatum*, *(c)* which was near *Meroë*. It was the ſame, I believe, with the *Tathis* of PTOLEMY, and *Tatu* of PLINY, ſituated in an iſland, which, according to Mr. BRUCE, is at preſent known by the name of *Kurgos*, and which was ſo near *Meroë* as to form a kind of harbour for it.

The origin of the *Yátus* is thus related. UGRASE'NA, or UGRA, was father of DE'VACÌ, who was CRISHNA'S mother. His ſon CANSA, having impriſoned him, and uſurped his throne, became a mercileſs tyrant, and ſhowed a particular animoſity againſt his kinſmen the *Yádavas*, or deſcendants of YADU, to whom, when any of them approached him, he uſed to ſay, *yátu*, or, *be gone*, ſo repeatedly, that they acquired the nickname of *Yátu*, inſtead of the reſpectable patronymick by which they had been diſtinguiſhed. CANSA made ſeveral attempts to deſtroy the children of DE'VACÌ; but CRISHNA, having been preſerved from his machinations, lived to kill the tyrant, and reſtore UGRASE'NA, who became a ſovereign of the world. During the infancy, however, of

(a) On *Dionys. Περιηγ.* (b) Strabo. B. 17. p. 8[illegible]
(c) Diod. Sic. P. 4. C. 1.

of CRISHNA, the perſecuted *Yádavas* emigrated from *India*, and retired to the mountains of the exterior *Cúsha-dwíp*, or *Abyſſinia*. Their leader, YA'TU, was properly entitled YA'DAVE'NDRA, or Prince of *Yádavas*; whence thoſe mountains acquired the ſame appellation. They are now called *Ourémidré*, or *Arave-midré*, which means, we are told, the Land of *Arme*, the firſt king of that country, *(a;)* but, having heard the true *Sanſcrit* name pronounced, in common ſpeech, *Yarevinda*, I cannot but ſuſpect a farther corruption of it in the name of the *Abyſſinian* mountains. Thoſe *Indian* emigrants are deſcribed in the *Puránas* as a blameleſs, pious, and even a ſacred, race; which is exactly the character given by the ancients to the genuine *Ethiopians*, who are ſaid, by STEPHANUS of *Byzantium*, by EUSEBIUS, by PHILOSTRATUS, by EUSTATHIUS, and others, to have come originally from *India* under the guidance of AETUS, or *Yátu*; but they confound him with King AIT, who never was there. YA'DABE'NDRA (for ſo his title is generally pronounced) ſeems to be the wiſe and learned *Indian* mentioned in the *Paſchal Chronicle* by the name of ANDUBARIUS, *(b.)* The king or chief of the *Yátus* is correctly named YA'TUPA, or, in the weſtern pronunciation, JA'TUPA; and their country would, in a derivative form, be called, *Játupéya*. Now the writers of the Univerſal Hiſtory aſſert, that the native *Ethiopians* give their country, even at this day, the names of *Itiopia* and *Zaitiopia*. There can be little or no doubt that YA'TUPA was the King ÆTHIOPS of the *Greek* mythologiſts, who call him the ſon of VULCAN; but, according to the *Puránas*, that deſcent could not be aſcribed to YA'TU, though it might, perhaps, to King I'T; for it will be ſhown, in a ſubſequent part of this Eſſay, that the VULCAN of *Egypt* was alſo conſidered by the *Hindus* as an *avántara*, or ſubordinate incarnation of MAHA'DE'VA.

(a) Univ. Hiſt. vol. 16. p. 222. (b) Chron. Paſch. p. 36

Not only the land of *Egypt*, and the countries bordering on the *Nile*, but even *Africa* itſelf, had formerly the appellation of *Aëria*, from the numerous ſettlements, I ſuppoſe, of the *Ahirs*, or Shepherds, as they are called in the ſpoken *Indian* dialects. In *Sanſcrit*, the true word is *Abhir;* and hence, I conceive, their principal ſtation in the land of *Góſhen*, on the borders of *Egypt*, was named *Abaris* and *Avaris;* for *Ghoſhéná* itſelf, or *Ghóſháyana*, means *the abode of ſhepherds* or *herdſmen;* and *Gáſha*, though it alſo ſignify a *Gópál*, or Cowherd, is explained, in *Sanſcrit* dictionaries, by the phraſe *Abhírapallì*, a *town* or *village* of *Abhiras* or *Pális*.

The mountains of *Abyſſinia* have in *Sanſcrit* the name of *Niſhadha;* and from them flowed the *Nandá*, (which runs through the land of *Puſhpaverſham* about the lake *Dembea,*) the Little *Criſhná*, or *Tacazzè*, and the *Sanc'hanágá*, or *Mareb;* of which three rivers we ſhall hereafter ſpeak more particularly. Since the *Hindus* place another *Méru* in the Southern Hemiſphere, we muſt not be ſurprized to find the *Nílá* deſcribed by them as ruſhing over three ranges of mountains, which have the ſame names with three ſimilar ranges over which the *Gangá*, in their opinion, forces its way, before it enters the plains of *India*. Thoſe mountains are the *Himálaya*, or, *ſeat of ſnow*, the *Niſhadha*, and the *Hémacúta*, or *with a golden peak*. The *Hindus* believe that a range of *African* hills is covered with ſnow: the old *Egyptians*, *Greeks*, and *Romans*, believed the ſame thing; and modern travellers aſſert, that ſnow falls here and there in ſome parts of *Africa:* but the Southern *Himálaya* is more generally called *Sítánta*, which implies the *end*, or *limit*, *of cold*. On the Northern *Himálaya* is the celebrated lake *Mánaſaſaras*, or *Mánaſaróvara*, near *Suméru*, the *abode of Gods;* who are repreſented ſometimes as reclining in their bowers, and ſometimes as making aërial excurſions in their *Vimánas*, or *heavenly cars*. Thus on, or within,

the Southern *Himálaya*, we find the Lake of the Gods, which correſponds with that in the north; with this difference, that the exiſtence of the ſouthern lake cannot be doubted, while that of the northern may well be called in queſtion, (unleſs there be ſuch a lake in the unknown region between *Tibet* and the high plains of *Bokhára;*) for what the *Sannyáſis* call *Mánaſarovar*, is, in truth, the *Vindhyaſaras* of the *Puráns*. Beyond the Southern Lake of the Gods is another *Méru*, the ſeat alſo of divinities, and the place of their airy jaunts; for it is declared in the *Puráns*, as the *Bráhmens* inform me, that within the mountains, towards the ſource of the *Nílá*, there are delightful groves, inhabited by deities, who divert themſelves with journeying in their cars from hill to hill. The *Greeks* gave to that Southern *Méru* the appellation of Θεῶν ὄχημα, in alluſion to the *Vimáns*, or *celeſtial cars*; but they meant a range of hills, according to PLINY and AGATHEMERUS, *(a,)* not a ſingle inſulated mountain. PLINY, who places that mountainous tract in the ſouth of *Ethiopia*, makes it project a great way into the ſouthern ocean. Its weſtern limit is mentioned by PTOLEMY; and the *Nubian* geographer ſpeaks of all the three ranges. By the *Chariot of the Gods*, we are to underſtand the loſty grounds in the centre of the *African* peninſula, from which a great many rivers, and innumerable rivulets, flow in all directions. Fires were conſtantly ſeen at night on the ſummit of thoſe highlands; and that appearance, which has nothing very ſtrange in it, has been fully accounted for by modern travellers.

We come now to the *Háſyasilas*, or *Habaſhis*, who are mentioned, I am told, in the *Puránas*, though but ſeldom; and their name is believed to have the following etymology. C'HARMA, having *laughed* at his father SATYAVRA'TA, who had, by accident, intoxi-

(a) Plin. l. 6. c. 30. l. 5. c. 1. l. 2. c. 106. Agathem. B. 2. ch. 9.

cated himſelf with a fermented liquor, was nicknamed *Háſyaśíla*, or the *Laugher*; and his deſcendants were called from him *Háſyaśílas* in *Sanſcrit*; and in the ſpoken dialects, *Haſyas*, *Hanſelis*, and even *Habaſhis*; for the *Arabick* word is ſuppoſed by the *Hindus* to be a corruption of *Háſya*. By thoſe deſcendants of C'HARMA they underſtand the African Negroes, whom they ſuppoſe to have been the firſt inhabitants of *Abyſſinia*; and they place *Abyſſinia* partly in the *dwípa* of *Cuſha*, partly in that of *Sanc'ha Proper*. Dr. POCOCK was told at the Cataracts, that beyond them, or in the exterior *Cuſha-dwíp*, there were *ſeven* mountains; and the *Bráhmens* particularly affect that number. Thus they divided the old continent into ſeven large iſlands, or peninſulas; and in each iſland we find ſeven diſtricts, with as many rivers and mountains. The following is the *Pauránic* diviſion of *Cuſha-dwíp*, called *exterior*, with reſpect to that of *Jambu*:

DISTRICTS.	MOUNTAINS.	RIVERS.
Apyáyana.	*Puſhpaverſha.*	*Nandá.*
Páribhadra.	*Cumudádri.*	*Rajaní.*
Dévaverſha.	*Cundádri.*	*Cuhú.*
Ramanaca.	*Vámadéva.*	*Saraſwatí.*
Sumanaſa.	*Sataśrínga.*	*Sinívalí.*
Suróchana.	*Saraſa.*	*Anumatí.*
Avijñyáta.	*Sahaſraſruti.*	*Rácá.*

It ſeems unneceſſary to ſet down the etymology of all theſe names; but it may not be improper to add, that *S'ataśringa* means *with a hundred peaks*; and *Sahasraſruti*, with *a thouſand ſtreams*.

Between the exterior *Cuſha-dwíp* and *Sanc'ha Proper* lies, according to the *Puráns*, on the banks of the *Nílá*, the country of *Barbara*; which includes, there-

fore, all the land between *Syene* and the confluence of the *Nile* with the *Tecazzè*, which is generally called *Barbara* and *Barbar* to this day; but, in a larger ſenſe, it is underſtood by the *Paurá'nics* to comprize all the burning ſands of *Africa*. *Barbara-déſa*, which anſwers to the *Loca arida et ardentia* mentioned by PLINY as adjacent to the *Nile*, was a fertile and charming country before it was *burned*, according to the *Hindu* legends, which will be found in a ſubſequent ſection; firſt, by the approach of SU'RYA, or the Sun; and afterwards by the influence of SANI, or *Saturn*. Its principal city, where *Barbaréſwara* had a diſtinguiſhed temple, was called *Barbara-ſt'hán*, and ſtood on the banks of the *Nile*. The *Tamóvanſa*, or Children of TAMAS, reſided in it; and it is moſt probably the town of TAMA, which PLINY places on the eaſtern bank of the *Nile*, an hundred and twenty-nine *Roman* miles above *Syene*, *(a.)*

The crude noun *Tamas*, in the firſt caſe *Tamah*, and *Tamó* before certain conſonants, means *darkneſs*; and it is alſo a title of SANI; whoſe deſcendants are ſuppoſed to have lived in *Barbara*; and are repreſented as an ill-clothed, half-ſtarved race of people, much like the preſent inhabitants of the ſame country. The following fables appear to be aſtrological, but might have had ſome foundation in hiſtory, as the *Hindu* regents of planets were, in truth, old Philoſophers and Legiſlators, whoſe works are ſtill extant.

TAMAH, or SATURN, had two wives; ST'HAVIRA' and JARAT'HA', whoſe names imply *age* and *decrepitude*. By the former he had ſeven ſons, MRĪTYU, CA'LA, DA'VA, ULCA', GHÓRA, ADHAMA, CANTA'CA; by the latter only two, MA'NDYA and GULICA. The ſons of MA'NDYA were AŚUBHA, ARISHT'HA, GULMA, PLÍHA: thoſe of GULICA were GAN'HA and

(a) Plin. lib. 6. cap. 29.

and GRAHILA. They were all abominable men, and their names denote every thing that is horrid. It is expreſsly ſaid in the *Puránas*, that TAMAH was expelled from *Egypt* exactly at the time when ARAMA, a grandſon of SATYAVRA'TA, died; and his children retired into *Barbara;* and that his grandſon GULMA, reigned over that country when it was invaded by CAPE'NASA, who will preſently appear, beyond a doubt, to be CEPHEUS. The *Tamóvanſas* are deſcribed as living in *Barbara Proper*, which is now called *Nubia*, and which lay, according to the *Indian* geography, between the *dwípas* of SANC'HA and of CUSHA *without:* but the other parts of *Barbara*, toward the mouths of the *Nile*, were inhabited by the children of RA'HU; and this brings us to another aſtronomical tale, extracted from a book entitled *Chintámaṅi*.

RA'HU is repreſented, on account of his tyranny, as an immenſe river-dragon, or crocodile, or rather a fabulous monſter with four talons, called *Gráha*, from a root implying *violent ſeizure*. The word is commonly interpreted *hánger*, or *ſhark;* but in ſome dictionaries it is made ſynonymous to *nacra*, or *crocodile;* and in the *Puránas* it ſeems to be the creature of poetical fancy. The tyrant, however, in his human ſhape, had ſix children, DHWAJA, DHU'MRA, SINHA, LAGUD'A, DAND'A, and CARTANA, (which names are applied to *comets* of different forms,) all equally miſchievous with their father. In his allegorical character, he was decapitated by VISHNU: his lower extremity became the *Cétu*, or *dragon's tail;* and his head, ſtill called *Ráhu*, the *aſcending node:* but the head is ſuppoſed, when it fell on earth, to have been taken up by PIT'HÍNAS, or PIT'HÍN, and by him placed at *Ráhu-ſt'hán*, (to which the *Greeks* gave the name of *Heroöpolis*), where it was worſhipped, and gave oracular anſwers; which may be the origin of the ſpeaking heads, mentioned by *Jewiſh* writers as prepared by magick. The poſterity of RA'HU were from him denominated *Gráhas;* and they might

might have been the anceſtors of thoſe *Graii*, or *Greeks*, who came originally from *Egypt*. It is remarkable that HESIOD, in his *Theogony*, mentions women in *Africa* named *Graia*, who had fine complexions, and were the offspring of PHORCYS and CE'TO. The *Gráhas* are painted by the writers of the *Puránas* in moſt unfavourable colours; but an allowance muſt be made for a ſpirit of intolerance and fanaticiſm. RA'HU was worſhipped in ſome countries, as HAILAL, or LUCIFER, (whom in ſome reſpects he reſembles:) was adored in the eaſtern parts of *Egypt*, and in *Arabia*, the *Stony* and the *Deſert*, according to JEROM, in the life of HILARION; but though we muſt ſuppoſe that his votaries had a very different opinion of the *Gráhas* from that inculcated by the *Hindus*, yet it is certain that the *Greeks* were not fond of being called *Graioi*, and very ſeldom gave themſelves that appellation.

The ſandy deſerts in *Egypt*, to the eaſt and weſt of the *Nile*, are conſidered by the *Puráns* as part of *Barbara*; and this may account for what HERODOTUS ſays of the word *Barbaros*, which, according to him, was applied by the *Egyptians* to all *who were unable to ſpeak their language*, meaning the inhabitants of the Deſert, who were their only neighbours. Since the people of *Barbara*, or Children of SATURN, were looked upon as a cruel and deceitful race, the word was afterwards transferred to men of that diſpoſition; and the *Greeks* who lived in *Egypt*, brought the appellation into their new ſettlements, but ſeem to have forgotten its primitive meaning.

On the banks of the *Nílá* we find the *Crĭſhna-giri*, or Black Mountain of *Barbara*, which can be no other than the black and barren range of hills which Mr. BRUCE ſaw at a great diſtance towards the *Nile* from *Tarſowey*. In the caves of thoſe mountains lived the *Tamavatſas*, of whom we ſhall ſpeak hereafter. Though the land of *Barbara* be ſaid, in the *Puránas*, to lie between

tween the *dwîpas* of CUSHA and SANC'HA, yet it is generally conſidered as part of the latter. The *Nile*, on leaving the burning ſands of *Barbara*, enters the country of SANC'HA *Proper*, and forces its way through the *Héma-cúta*, or Golden Mountains; an appellation which they retain to this day. The mountain called *Panchryſos* by the *Greeks*, was part of that range which is named *Ollaki* by the *Arabs*: And the *Nubian* geographer ſpeaks of the Golden Mountains, which are a little above *Oſwân*. Having paſſed that ridge, the *Nîlá* enters *Cardama-ſt'hán*, or the *Land of Mud*; which obviouſly means the fertile *Egyptian* valley ſo long covered with *mud* after every inundation. The *Puránas* give a dreadful idea of that *muddy land*, and aſſert that no mortal durſt approach it: but this we muſt underſtand as the opinion formed of it by the firſt coloniſts, who were alarmed by the reptiles and monſters abounding in it, and had not yet ſeen the beauty and richneſs of its fertile ſtate. It is expreſsly declared to be in *Miśra-ſt'hán*, or the *Country of a mixed People*; for ſuch is the meaning in *Sanſcrit* of the word *Miśra*. Sometimes the compound word *Miśra-ſt'hán* is applied to the Lower *Egypt*, and ſometimes (as in the hiſtory of the wars of *Capénaſá*) to the whole country; in which ſenſe, I am told, the word *Gupta-ſt'hán* is uſed in ancient books; but I have never yet ſeen it applied ſo extenſively. *Agupta* certainly means *guarded on all ſides*; and *Gupta*, or *guarded*, is the name of a place reputed holy; which was, I doubt not, the famed *Coptos* of our ancient geographers; who mentioned a tripartite arrangement of *Egypt* exactly conformable to the three diviſions of *Miśra-ſt'hán*, particularly recorded in the *Puránas*. The firſt of them was *Tapóvana*, the Woodlands of *Tapas*, or *auſtere devotion*, which was probably Upper *Egypt*, or *Thebais*: the ſecond, *Miśra Proper*, called alſo *Cantaca-dêſa*, or the Land of Thorns, which anſwers to the Lower *Egypt*, or *Heptanomis*; and the third *Aranya* and *Atavì*, or *The Foreſts*, emphatically ſo named, which were ſituated at the mouths of the

the *Nílá*, and formed what we call the *Delta*. The first inhabitants of *Egypt* found, on their arrival, that the whole country about the mouths of the *Nile* was an immenſe foreſt; part impervious, which they called *Aṭavi*, part uninhabited, but practicable, which had the name of *Aranya*.

Tapóvana ſeems to have been always adapted to religious auſterities; and the firſt *Chriſtian* anchorets uſed to ſeclude themſelves in the wilds of *Thebes* for the purpoſe of contemplation and abſtracted piety. Thus we read, that the Abbot PACHOMIUS retired, with his diſciples, to the wilderneſs of *Tabenna*, and there built a monaſtery, the remains of which are ſtill viſible, a day's journey below *Dendera*, near an iſland now called *Tabenna*, and, according to SICARD, a little below the ſite of *Thebes*. The country around *Dendera* is at this day covered with foreſts of *daum*; a tree which ſome deſcribe as a dwarf palm, and others as a *rhamnus*; thence *Dendera* was called by JUVENAL the *ſhady Tentyra*.

There can be no doubt, that *Tapóvana* was Upper *Egypt*, or the *Thebais*; for ſeveral places, the ſituation of which will be clearly aſcertained in the courſe of this Eſſay, are placed by the authors of the *Puráns* in the foreſts of *Tapas*. The words *Thebaius* and *Thebinites*, are both ſaid to be derivatives of *Thebai*; but the ſecond of them ſeems rather derived from *Tapóvan* or *Tabenna*. So fond are nations of accommodating foreign words to their own language, that the *Arabs*, who have changed *Tapoſiris* into *Abú'ſſair*, or *Father of Travel*, have, in the ſame ſpirit, converted *Tabenna* into *Medínatabínà*, or the *Town of our Father*; though ſome of them call it *Medínat Tabu*, from *Tapó*, which an *Arab* could not pronounce. The principal place in this diviſion was *Cardàma-ſ'halì*, which is mentioned in the *Puráns* as a temple of conſiderable note. The legend is, that GUPTE'SWARA and his conſort had long been

been *concealed* in the *mud* of the *Nílá*, near *Gupta-ſt'hán*, or *Coſſos*; but at length ſprang from it, and appeared at *Cardama-ſt'hali*, both wholly beſmeared with *mud*: whence they had alſo the titles of CARDAME'SWARA and CARDAME'SWARI. We may obſerve, that *Gupta* ſignifies both *guarded* and *concealed*, and in either ſenſe may be the origin of the word *Aiguptos*. As to *Cardama*, the canine letter is ſo often omitted in the vulgar pronunciation of *Sanſcrit* words, that *Cardam*, or *Cadam*, ſeems to be the CADMUS of the *Greeks*; and we ſhall hereafter illuſtrate this etymology with circumſtances which will fully confirm it.

Miśra-ſt'hán is called alſo *Miſra* and *Miſrena* in the ſacred books of the *Hindus*; where it is ſaid that the country was peopled by a *mixed* race, conſiſting of various tribes, who, though living for their convenience in the ſame region, kept themſelves diſtinct, and were perpetually diſputing either on their boundaries, or, which is moſt probable, on religious opinions. They ſeem to be the *mingled people* mentioned in Scripture. To appeaſe their feuds, BRAHMA' himſelf deſcended in the character of ISWARA; whence *Miſréſwara* became one of his titles. The word *Miſr*, which the *Arabs* apply to *Egypt*, and to its metropolis, ſeems clearly derived from the *Sanſcrit*; but, not knowing its origin, they uſe it for *any large city*, and give the appellation of *Alnciſrán* in the dual, to *Cúfa* and *Baſra*: the ſame word is alſo found in the ſenſe of a *boundary*, or *line of ſeparation*. Of *Miſr* the dual and plural forms in *Hebrew* are *Miſraïm* and *Miſrím*, and the ſecond of them is often applied in Scripture to the people of *Egypt*. As to the *Mazor*, or more properly, *Maśúr*, there is a difference of opinion among the tranſlators of ISAIAH: *(a.)* In the old *Engliſh* verſion we find the paſſage, in which the word occurs, thus rendered, "the brooks "of *defence* ſhall be emptied and dried up:" but

(a) Chap. 19. v. 6. See 2 Kings, 18. 24.

Biſhop Lowth, after ſome commentators, changes the *brooks* of *defence* into the *canals* of *Egypt*; and this is obviouſly the meaning of the Prophet; though the form of the word be more like the *Arabian* plural *Muſúr*, than any form purely *Hebrew*.

Stephanus of *Byzantium* ſays, that *Egypt* was called *Myara* by the *Phenicians*; but, ſurely this is a miſtake for *Myſara*: according to Suidas, and Hyginus, it had the name of *Meſtraia*; but this, I conceive ſhould be written *Meſraia* from *Miſráya*, which may be grammatically deduced from the root *Miſr*. The name *Cantaca-déſa* was given to *Miſra* for a reaſon ſimilar to that of *Acanthus*, a town and territory abounding in *thorny trees*.

It was an opinion of the *Egyptian* prieſts, and of Herodotus alſo, when he was in their country, that the valley of *Egypt* was formerly an arm of the ſea, which extended as far as the Cataracts: whether this opinion be well founded, is not now the queſtion; but a notion of the ſame kind occurs in the *Puránas*; and the *Bráhmens* account, in their way, for the alteration which they ſuppoſe to have happened. Pramóda, they ſay, was a king of *Sanc'ha-dwíp Proper*, and reſided on the ſhore of the ſea called *Sanc'hódadhi*: The country was chiefly peopled by *Mléch'has*, or ſuch as *ſpeak barbarouſly*, and by ſavage *Rácſhaſhas*, who are believed to be *evil demons*; nor was a ſingle *Bráhman* to be found in the kingdom, who could explain the *Védas*, and inſtruct mankind in their duties. This greatly afflicted the pious king; till he heard of a *Ríſhi*, or *holy man*, eminent in piety and in ſacred knowledge, who lived in the country of *Barbara*, and was named Pít'hí, or Pít'hínasa, but was generally diſtinguiſhed by the title of Pít'hí-ríshi. He was viſited by Pramóda in perſon, and after many intreaties, prevailed on to accompany the king to *Sanc'ha-dwípa*; but, when he ſaw the incorrigible wickedneſs of its inhabitants,

tants, he was wholly in deſpair of effecting any good in that country, and paſſed the night without ſleep. Early in the morning he repaired to the ſea-ſhore, where, taking water and *Cuśha*-graſs in his hand, he was on the point of uttering an imprecation on SANC'HÓDADHI. The God of the Ocean perceived his intent, and threw himſelf trembling at his feet, aſking humbly what offence he had committed. "Thy waters (answered the Saint) waſh a polluted region, into which "the king has conducted me, but in which I cannot "exiſt: give me inſtantly a purer piece of land, on "which I may reſide, and perform the duties of reli-"gion." In that inſtant the ſea of SANC'HA retired for the ſpace of a hundred *yójanás*, or 492 miles, and left the holy man in poſſeſſion of all the ground appearing on that dereliction. The king, on hearing of the miracle, was tranſported with joy, and cauſed a ſplendid palace to be built on an iſland in the territory newly acquired: it was called *Pit'hi-ſt'hán*, becauſe PÍT'HI reſided in it, having married the hundred daughters of PRAMÓDA; and, on his beginning to read lectures on the *Véda*, he was in a ſhort time attended by numerous diſciples. This fable, which had, probably, ſome foundation in truth, is related in a book entitled *Viśwasára-pracáſa*, or a *Declaration of what is moſt excellent in the Univerſe*.

Pit'hi-ſt'hán could not be very diſtant from *Cardama-ſt'halì*, or the city of *Thebes*, to which, according to the *Bráhmánda*, the Sage's daughter, from him called PAIT'HINÌ, uſed to go almoſt every day for the purpoſe of worſhipping MAHA'DE'VA: it ſeems, therefore, to be the *Pathros* of Scripture, named *Pathures* by the *Greek* interpreters, and *Pathuris* by PLINY, from whoſe context it appears to have ſtood at no great diſtance from *Thebes*; and it was, certainly, in Upper *Egypt*. It was probably the ſame place which PTOLEMY calls *Tathyris*, either by miſtake, or in conformity to the pronunciation of the *Ethiopians*, who generally

ſubſtituted the letter T for P, which they could not articulate. From the data in PTOLEMY it could not have been above ſix miles to the weſt of *Thebes*, and was, therefore, in that large iſland formed by an arm of the *Nile*, which branches out at *Ermenti*, and rejoins the main body of the river at the *Memnonium*. According to the old *Egyptians*, the ſea had left all Upper *Egypt* from the Cataracts as far as *Memphis*; and the diſtance between thoſe two places is nearly that mentioned in the *Puránas*, or about a hundred [illegible]. The God of the Ocean, it ſeems, had attempted to regain the land which he had been forced to relinquiſh; but MAHA'DE'VA (with a new title derived from NABHAS, or the *ſky*, and ISWARA, or *lord*,) effectually ſtopped his encroachments; and this was the origin of *Nabha-ſt'hán*, or *Memphis*, which was the moſt diſtinguiſhed among the many conſiderable places in *Miſra*, and which appears to have conſiſted of ſeveral detached parts; as 1. *Ugra-ſt'hán*, ſo called from UGRA, the UCHOREUS of the *Greeks*; 2. *Nabhah*, the *Noph* of Scripture; 3. a part named *Miſra*; 4. *Móhana-ſt'hán*, which may, perhaps, be the preſent *Mohannan*; and 5. *Laya-ſt'hán*, or *Laya-vatí*, vulgarly pronounced *Layáti*, the ſuburb of *Lete*, or *Letopolis*.

Rodana-ſt'hán, or the Place of Weeping, is the iſland in the lake of *Máríſhà*, or *Mœris*, concerning which we have the following *Indian* ſtory in the *Viſwaſára pracáſa*.

Peſí-ſuca, who had a power of ſeparating his ſoul from his body, voluntarily aſcended toward heaven; and his wife, MA'RÍSHA', ſuppoſing him finally departed, retired to a wilderneſs, where ſhe ſat on a hillock, ſhedding tears ſo abundantly, that they formed a lake round it; which was afterwards named *A'ſru-ſt'hán*, or *the Holy Place of Tears*. Its waters were black, or very dark azure; and the ſame colour is aſcribed by STRABO to thoſe of *Mœris*. Her ſon MA'-

HI,

HI, or ME'RHI, SUCA, had alſo renounced the world, and, ſeating himſelf near her, performed the ſame religious auſterities. Their devotion was ſo fervent, and ſo long continued, that the inferior Gods began to apprehend a diminution of their own influence. At length MA'RÍSHA', dying *petivratà*, or *dutiful to her lord*, joined him among the *Viſhnu-lóca*, or inhabitants of VISHNU's heaven; and her ſon, having ſolemnized the obſequies of them both, raiſed a ſumptuous temple, in which he placed a ſtatue of VISHNU, at the ſeat of his *weeping* mother; whence it acquired the appellation of *Rôdana-ſt'hána*. "They who make ablu-"tions in the lake of *Afru tírt'ha* (ſays the *Hindu* "writer) are purified from their ſins, and exempt "from worldly affections, aſcending after death to "the heavenly VISHNU; and they who worſhip the "Deity at *Ródana-ſt'hán*, enjoy heavenly bliſs, with-"out being ſubject to any future tranſmigration." No lake in the world, except that of *Mœris*, correſponds, both in name and in circumſtances, with that of *Afru-tírt'ha*, and the iſland in the midſt of it, which was alſo called *Mérhi*, or *Mérhi-ſt'hán*, from the name of the prince who conſecrated it. The two ſtatues on it were ſaid by the *Greeks* to be thoſe of MOERIS and his Queen; but they appear from the *Puránas* to have been thoſe of VISHNU, or OSIRIS, and of MA'RÍSHA', the mother of MOERIS; unleſs the image of the God was conſidered in ſubſtance as that of the departed king, who, in the language of the *Hindu* theologians, was wholly *abſorbed* in the divine eſſence. Three lakes, in the countries adjacent to the *Nile*, have names in the *Puráns* derived from *aśru*, or tears. Firſt, *Sócáſru*, or *Tears of Sorrow*, another name for *Afru-tírt'ha*, or *Mœris*; ſecondly, *Herſhâſru*, or *Tears of Joy*; and, thirdly, *Anandaſru*, or *Tears of an inward pleaſurable Senſation*; to both which belong legendary narratives in the *Puránas*. One of the infernal rivers was named *Aſrumatì*, or the *Tearful*; but the firſt of them was *Vaitaranì*, where a boatman had been ſtationed to ferry

ferry over the ſouls of mortals into the region of YAMA. The word *vitarana*, whence the name of the river is derived, alludes to the *fare* given for the paſſage over it.

III. We muſt now ſpeak particularly of *Sanc'ha-dwípa Proper*, or the *Island of Shells*, as the word literally ſignifies; for *Sanc'ha* means a ſea-ſhell, and is generally applied to the large *buccinum*. The Red Sea, which abounds with ſhells of extraordinary ſize and beauty, was conſidered as part of the *Sanc'hábdhi*, or *Sanc'hódadhi*; and the natives of the country before us wore large collars of ſhells, according to STRABO, both for ornament and as amulets. In the *Puránas*, however, it is declared, that the *dwípa* had the appellation of *Sanc'ha* becauſe *its inhabitants lived in ſhells*, or in caverns of rocks hollowed like ſhells, and with entrances like the mouths of them. Others inſiſt, that the mountains themſelves, in the hollows of which the people ſought ſhelter, were no more than immenſe heaps of ſhells thrown on ſhore by the waves, and conſolidated by time. The ſtrange idea of an actual habitation in a ſhell was not unknown to the *Greeks*, who repreſent young NERITES, and one of the two CUPIDS, living in ſhells on the coaſts of that very ſea. From all circumſtances collected, it appears, that *Sanc'ha-dwípá*, in a confined ſenſe, was the *Troglodytica* of the ancients, and included the whole weſtern ſhore of the Red Sea; but that, in an extenſive acceptation, it compriſed all *Africa*. The *Troglodytes*, or *inhabitants of caves*, are called in Scripture alſo, *Sukím*, becauſe they dwelt in *ſucas*, or *dens*; but it is probable that the word *ſuca*, which means a *den* only in a ſecondary ſenſe, and ſignifies alſo an *arbour*, a *booth*, or a *tent*, was originally taken in the ſenſe of a *cave*, from *Sanc'ha*; a name given by the firſt inhabitants of the *Troglodytica* to the rude places of ſhelter, which they found or contrived in the mountains, and which bore ſome reſemblance to the mouths of large *ſhells*. The word *Sanc'ha-dwípa* has alſo

in

in ſome of the *Puránas* a ſenſe yet more limited, and is reſtrained to the land inhabited by the ſnake *Sanc'ha-nágà*, which included the mountains of *Hubáb*, or the Serpent, and the *Abyſſinian* kingdom of *Tigrè*. The ſame region is, however, ſometimes called *Sanc'ha-yana*, and is reported to be a wonderfully fine country, watered by noble rivers and ſtreams, covered with foreſts of the moſt uſeful and beautiful trees, and a hundred *yójens* in length, or 492 miles; a dimenſion which correſponds exactly enough with a line drawn from the ſouthern limit of *Tigrè* to the northern extremity of the *Hubáb* Mountains. It lay between the *Cálicá*, or *Cálà*, and the ſea. Its principal river was the *Sanc'ha-négà*, now called *Máreb*; and its capital city, near the ſea-ſhore, where the royal ſnake reſided, had the name of *Cótimì*: not far from which was a part of the mountain *Dyutimán*, or *brilliant*, ſo called from the precious metals and gems with which it abounded.

In the *Dherma-ſáſtra*, both *Nágas* and *Garudás* are named as *races of men* deſcended from ATRI, concerning whom we ſhall preſently ſpeak more at large; but, in the language of mythology, the *Nágas*, or *Uragas*, are large *ſerpents*; and the *Garudás*, or *Supernas*, immenſe *birds*, which are either the *Conders* of M. BUFFON, and *Vulture Griffons* of LINNÆUS, called *Rokhs* by the *Arabian* fabuliſts, and by MARCO POLO, or mere creatures of imagination, like the SÍMORG of the *Perſians*, whom SADI deſcribes as receiving his daily allowance on the mountain of *Káf*. Whatever be the truth, the legend of *Sanc'ha-nágà* and *Garudá*, is told in the ancient books of the *Hindus*.

The King of Serpents formerly reigned in *Chacragiri*, a mountain very far to the eaſtward; but his ſubjects were obliged by the power of GARUD'A to ſupply that enormous bird with a ſnake each day. Their king at length refuſed to give the daily proviſion,

viſion, and intercepted it himſelf when it was ſent by his ſerpentine race. This enraged GARUDA, who threatened to devour the ſnakes and their king: nor would his menaces have been vain, if they had not all retired to *Sanc'ha-dwip*, where they ſettled in *Sanc'ha-vana*, between the *Cálì* and the ſea, near the ſtation of SWA'MI CA'RTICE'YA, God of Arms, where they are ſuppoſed to live ſtill unmolested, becauſe GARUDA dares not approach the manſion of that more powerful divinity. "They (ſays the Indian writer) who "perform yearly and daily rites in honour of SANC'-"HA-NA'GA will acquire immenſe riches." That royal ſerpent is alſo called *Sanc'ha-muc'ha*, becauſe his mouth was like that of a ſhell; and the ſame denomination is given to the rocks on which he dwelt. The Mountains of Snakes are mentioned by the *Nubian* Geographer, and are to this day called *Hubáb*, which in *Arabick* means a ſnake in general, according to JAUHERI, and *a particular ſpecies of ſerpent*, according to MAIDA'NI. The ſame region was named *Ophiuſa* by the *Greeks*, who ſometimes extended that appellation to the whole *African* continent. The breath of *Sanc'ha-nágà* is believed by the *Hindus* to be a *fiery poiſonous wind*, which burns and deſtroys animals and vegetables to the diſtance of a hundred *yójans* round the place of his reſidence; and by this hypotheſis they account for the dreadful effects of the *famùm*, or hot *envenomed* wind, which blows from the mountains of *Hubáb* through the whole extent of the Deſert. Two *Riſhis*, or *Saints*, named AGASTI and A'STICA, undertook to ſtop ſo tremendous an evil. The firſt of them repaired for that purpoſe to *Sanc'ha-vana*, where he took his *abode* at a place thence called *Agaſti-bhuvana*, near the ſea-ſhore, and not from *Cólimì*; but the gentle means to which he had recourſe with the royal ſnake proved ineffectual. A'STICA, by harſher meaſures, had more ſucceſs; and made the ſnake (ſay the *Bráhmens*) not only tractable, but even well-diſpoſed to all ſuch as reſpectfully approached him,

him. He even reduced the ſize of the ſerpent ſo much, as to carry him about in an earthen veſſel: and crowds of people are now ſaid to worſhip him at the place of his reſidence near the river *Cálì*. This is, probably, the ſnake HEREDI, ſo famed throughout *Egypt*. The *Muſſulmans* inſiſt that it is a *Shaikh* of that name tranſformed into a ſnake; the *Chriſtians*, that it is ASMODEUS, mentioned in the book of TOBIT; the *Aſhmúghdív* of the *Perſian* romances; and the *Hindus* are equal to them in their ſuperſtitious notions. My learned friends at *Cásì* inform me, that the ſacred ſnake is at this day viſited by travelling *Sannyáſis*; but I cannot aſſert this as a fact, having never ſeen any *Hindu* who had travelled ſo far. Thoſe whom I have ſeen, had never gone beyond the *Euphrates*: but they aſſured me, that they would have paſſed that river, if they had not been deterred by reports of diſturbances among the *Arab* chiefs to the weſtward. The boldeſt religious adventurers among the *Sannyáſis* are thoſe from the north-weſt of *India*; for no native of *Bengal*, or, indeed, of the countries eaſt of the *Ganges*, would now attempt (at leaſt I never heard of any who had attempted) ſuch perilous journies. As to the belief of the *Hindus*, that A'STICA put an effectual ſtop to the fiery breath of *Sanc'ha-nágà*, or the *Samùm*, it appears, from the relation of Mr. BRUCE, that the ſecond public-ſpirited ſaint had no more ſucceſs than the firſt.

We muſt obſerve, that *naga*, or *motionleſs*, is a *Sanſcrit* name for a *mountain*; and that *nágà*, its regular derivative, ſignifies both a *mountain-ſnake* and a wild *elephant*: accordingly we read of an *elephant-king* in *Sanc'ha*, who reigned on the banks of the *Mareb*, thence called *Sanc'ha-nágà*; and when CRISHNA had ſlain both him and his ſubject elephants, their *bones* were heaped on the banks of the *Tacazzè*, which from that event had the name of *As'himatì*.

The

The other parts of *Sanc'ha-dwíp Proper*, adjacent to the ſea, were inhabited by the ſubjects of SANC'HA'SURA, whoſe palace was a *ſhell* in the ocean: but they are ſaid to have reſided in *ſhells* on or near the mountains of the *African* continent. They are repreſented as cannibals, and even as demons incarnate, roaming by night, and plundering the flat country, from which they carried off men, women, and children, whom they devoured *alive*; that is, perhaps, as raw fleſh is now eaten in *Abyſſinia*. From this account it ſhould ſeem, that the *Sanc'haſuras* lived in the caves of mountains along the coaſt, while their king reſided in a cavern of the ſmall iſland *Suakem*, where there ſtill is a conſiderable town, in the middle of a large bay. He there, probably, concealed his plunder; and thence was reported to dwell in the ocean. The name of that iſland appears to have been derived from *Sukhìm*, the plural of *Sukh*, in *Hebrew*, and the *Sanc'h* of the *Hindus*. By the ancient geographers it is called both *Sukhæ*, and the *Harbour of preſerving Gods*, from the *preſervation*, I ſuppoſe, of *Sanc'ha-dwíp*, and its inhabitants, by the *divine* aſſiſtance of CRISHNA; who, with an army of deities, attacked and defeated SANC'HA'SURA, purſuing him even through the ſea, where he drew the monſter from his *ſhell*, and put him to death.

Beſides theſe firſt inhabitants of *Sanc'ha-dwípa*, who are deſcribed by the mythologiſts as *elephants*, *demons*, and *ſnakes*, we find a race, called *S'hanc'há-yanas*, who are the real *Troglodytes*, or *Shangalas*; for *la* is a regular termination of *Sanſcrit* adjectives, as *Bhágala*, fortunate; *Siñhala*, lion-like; *Bengala*, which properly means *belonging* to the country of *Benga*. They were deſcendants of ATRI, before named, whoſe hiſtory, being cloſely connected with that of the *Sacred Iſles* in the weſt, deſerves peculiar attention. He ſprang (ſay the writers of the *Puránas*) from the mind of BRAHMA, who appointed him a *Prajápati*, or *Lord of Creatures*, commanding him to produce a numerous race,

race, and entruſting him with the *Védas*, which had exiſted eternally in the divine idea, that he might inſtruct his poſterity in their civil and religious duties. ATRI firſt repaired to a weſtern region, where he became the father of the lovely *Tubina-raśmi*, or with *dewy beams*. He thence paſſed into the country watered by the river *Sanc'ha-nágà*, where proceeding to the *Sanc'ha-muc'ha* hills, he ſat on the *Swéta-giri*, or *White Mountain*, fixed in deep meditation on the author of his exiſtence. His arrival was quickly known throughout the country; and the few inhabitants of it came to worſhip him, bringing even their wives and daughters, that they might bear children by ſo holy a perſonage: but his days and nights being wholly devoted to contemplation and ſacred acts, his only time for dalliance was during the morning twilight. He became, however, the anceſtor of a conſiderable nation, who were diſtributed, like other *Hindus*, into the ſacerdotal, military, commercial, and ſervile claſſes.

His firſt born, SANC'HA'YANA, had a fair complexion, and great bodily ſtrength; but was irreligious, turbulent, and libidinous, eating forbidden fleſh, and living in the caverns of rocks. Nor were his brethren and their offspring better in the end than himſelf. Thus the *Jews*, who have borrowed many *Indian* fables, which were current, I ſuppoſe, among their neighbours, inſiſt, in their *Talmud*, that ADAM begat none but demons till he was 150 years old, *(a)* The pious patriarch, deeply afflicted by the vices of his children, expoſtulated with them long in vain; and ſeeing no remedy, contented himſelf with giving them the beſt advice; teaching them how to make more habitable caves in the mountains; *pallis*, or arbours under trees; and *ghóſhas*, or incloſures, for their herds; permitting them to eat what they pleaſed; commanding them to dwell conſtantly on the mountains aſſigned to them, and

(a) Eruvin, p. 18.

and to take particular care of the ſpot which their forefather inhabited, calling it from his name *Atri-ſt'hán*. After this arrangement, he left them, and went to the country near the *Sindhu*, or *Indus*, ſettling on the *Dévanícá* Mountains, where he avoided the *morning-twilight*, which had before been unfolberous, and produced a race eminent in virtue; for whom, when they multiplied, he built the famous city of *Nagara*, emphatically ſo called, and generally named *Déva-nagara*, which ſtood near the ſite of the modern *Cábul*.

Since the *Swéta-giri*, on which *Atri-ſt'hán* is declared to have ſtood, was at no great diſtance from the river *Sanc'ha-nágà*, it is moſt probably the ſame with the *Amba-tzaada*, or White Mountain, mentioned by Mr. BRUCE, who ſays, that it is the moſt conſiderable ſettlement of the *Shangalas*. It ſtands almoſt due north-weſt from *Dobarowa*, and is nearer by one-third to the *Mareb* than to the *Tacazzè*. The *pallis*, or arbours, of the *Shangalas* are fully deſcribed by Mr. BRUCE, in a manner entirely conformable to the deſcriptions of them in the *Puránas*, except that they are not ſaid always to be covered with ſkins. The *Pális* of *India* live ſtill in ſimilar arbours during the greateſt part of the year. That the *Sanc'háyanas* were the predeceſſors of the *Shangalas*, I have no doubt; though the former are ſaid to have white complexions, and the latter to be black; for, not to inſiſt that the climate alone would, in a long courſe of years, effect a change of complexion, it is probable that the race might be mixed, or that moſt of the old and genuine *Sanc'halas* might have been exterminated; and PLINY mentions a race of white *Ethiopians*, who lived to the weſt of the *Nile*, (a) Though *Atri-ſt'hán* be applied in the *Puráns* to the country alſo of the *Sanc'háyanas*, as well as to the ſtation of ARKI,

(a) Lib. 5. Cap. 70.

ATRI, yet the regular derivative from his name is *A'trêyì*; and we find accordingly a part of *Ethiopia* named *Ætheria* by the *Greeks*, who called its inhabitants *Etherii*. And STRABO confines this appellation to a particular tribe, who ſeem to be the *Atliri* of PTOLEMY, and live near the confluence of the *Tacazzè* and the *Mareb*, (a). They were *A'trêyas*, or deſcended from ATRI: but the *Greeks*, as uſual, referred a foreign epithet to a word in their own language. In the *Dionyſiacks* of NONNUS we read of Ἀτιτήρος Μερόης, which is tranſlated *Meroë*, with *perpetual ſummer*; but ſurely the word can have no ſuch meaning; and *Meroë* muſt have been ſo named, becauſe it was once the capital of *Ætheria*, (b).

It appears from the *Puráns*, that the *Sanc'háyanas*, or old *Shangalas*, were not deſtitute of knowledge; and the *Bráhmens* admit that they poſſeſſed a part at leaſt of the *Védas*.

IV. The hiſtory of the *Cuſila-cêtas*, or men with *curled-hair*, is diſguiſed in the following legend. SAGARA, an ancient monarch, who gave his name to the *ſágara*, or *ocean*, was going to perform the *Aſwa-médha*, or *ſacrifice of a horſe*; when INDRA deſcended, and ſtole the victim, which he conveyed to a place near the mouth of the *Gangà*, where the ſage CAPILA was intent on his religious auſterities. The God of the Firmament there tied the horſe by the ſide of the holy man, and retired unperceived by him. The monarch, miſſing the conſecrated horſe, diſpatched his *ſixty thouſand* ſons, or deſcendants, in ſearch of him. They roved over the whole earth, and finding him at laſt near the manſion of CAPILA, accuſed him of the ſacrilege, and began to treat him with violence; but a flame iſſued from the eyes of the ſaint, which conſumed them all in an inſtant. Their father,

(a) Strabo, B. 11. p. 82. (b) Dionyſ. B. 17. v. 396.

father, being appriſed of their death, ſent an army againſt CAPILA, who ſtood fixed to receive them; and, when they approached, unbound his *jatà*, or *long plaited hair*, and, giving it a twiſt, ſtruck the ground twice or thrice with it, caſting an *oblique* glance of contempt on his adverſaries. In that moment an army of men, with *curled hair*, ſprang from the earth, attacked the legions of SAGARA, and defeated them. After their victory, they returned to the ſage, aſking who they were, and demanding a fit place of abode. CAPILA told them, that they were *Jaiżbat*, or produced by the *fall of his locks* on the ground; that from the *ſide look* which he had caſt on his enemies, their hair was *cutila*, or criſp; that they ſhould thence be called *Cutilas* and *Cutilas-céſas;* that they muſt be *yát'hata'hyas*, or live *as they were* when produced by him; that is, always prepared for juſt war; that they muſt repair to *Sanc'ha-dwíp*, and form a ſettlement, in which they would encounter many difficulties, and be continually harraſſed by bad neighbours; but that, when CRISHNA ſhould overpower and deſtroy SANC'HA'SURA, he would eſtabliſh their empire, and ſecure it from future moleſtation. They accordingly travelled through the interior *Cuſha-dwípa*, where the greateſt part of them choſe to remain, and received afterwards a terrible overthrow from PARAŚU-RA'MA. The others paſſed into *Sanc'ha-dwíp*, and ſettled on the banks of the *Cálì:* but having revolted againſt DE'VANAHUSHA, they were almoſt wholly extirpated by that potent monarch.

Violent feuds had long ſubſiſted between the family of GAUTAMA on one ſide, and thoſe of VISWA'MITRA and JAMADAGNI on the other. The kings of *Cuſha-dwíp within* took the part of GAUTAMA; and the *Haihayas*, a very powerful nation in that country, (whom I believe to have been *Perſians*,) were inveterate againſt JAMADAGNI, whom they killed after defeating his army. Among the confederates in *Cuſha-*

dwípa

dwípa were the *Rómacas*, or dreſſed in *hair-cloth*; the *Sacas*, and a tribe of them called *Sacaſénas*; the *Hindus* of the *Cſhatriya* claſs, who then lived on the banks of the *Cacſhus*, or *Oxus*; the *Páraſicas*, a nation *beyond* the *Nile*; the *Barbaras*, or people of *Nubia*; the inhabitants of *Cámbója*; the *Cirátas* and *Haritas*, two tribes of the *Pálís*; and the *Yavanas*, or anceſtors of the *Greeks*. Theſe allies entered *India*, and defeated the troops of VISWA'MITRA in the country called *Yudha-bhúmi*, or the Land of War; now *Yehud*, between the *Indus* and the *Behat*.

PARAŚU-RA'MA, the ſon of JAMADAGNI, but ſuppoſed afterwards to have been a *portion* of the divine eſſence in a human form, was enraged at the ſucceſs of the confederates, and circulated a publick declaration, that NA'RED had urged him to extirpate them entirely; aſſuring him, that the people of *Cuſha-dwípa*, who dwelt in the hollows of mountains, were *cravyádas*, or *carnivorous*; and that their King CRAVYA'DA'DHIPETI, or *Chief Ruler of Cannibals*, had polluted both *earth* and *water*, which were two of the eight *forms* of I'SA, with the mangled limbs and blood of the ſtrangers, whom he and his abominable ſubjects had cruelly devoured. After this proclamation, PARAŚU-RA'MA invaded *Cuſha-dwípa*, and attacked the army of CRAVYA'DA'DHIPETI, who ſtepped from the ranks, and challenged him to ſingle combat. They began with hurling rocks at each other; and RA'MA was nearly cruſhed under a mountain thrown by his adverſary; but, having diſengaged himſelf, he darted huge ſerpents, which enfolded the giant in an inextricable maze, and at length deſtroyed him. The *blood* of the monſter formed the *Lohita-c'hamda*; and that of his army, the *Lohitódá*, or *river* with *bloody waters*. It is, I believe, the *Adonis* of the ancients, now called *Nahru Ibráhim*, the waters of which, at certain ſeaſons of the year, have a ſanguine tint. I ſuppoſe CRAVYA'DA'DHIPETI to be the LYCURGUS

EDONOS of the *Greeks*, who reigned in *Paleſtine*, and in the country around *Damaſcus*. His friend CAICE'YA, whom the *Greeks* called ORONTES, renewed the fight, and was alſo ſlain. Then came the King of the *Cuſiacéſas*, and MAHA'SYA'MA, ruler of the *Syáma-mu'khas*, and uſually reſiding in *Arva-ſthán*, or *Arabia*; the former of whom I conceive to be BLEMYS; and the ſecond ARABUS, whom the *Greek* Mythologiſts alſo named ORODANDAS and ORUANDES. They fought a long time with valour, but were defeated; and, on their humiliating themſelves, and imploring forgiveneſs, were allowed to retire, with the remains of their army, to the banks of the *Cáli*, where they ſettled; while PARA'SU-RA'MA, having terminated the war in *Cuſha-dwípa*, returned to his own country, where he was deſtined to meet with adventures yet more extraordinary.

This legend is told nearly in the ſame manner by the poet NONNUS, a native of *Egypt*; who ſays, that, after the defeat of LYCURGUS, the *Arabs* yielded, and offered ſacrifices to BACCHUS; a title corrupted from BHAGAVAT, or the *preſerving power*, of which a *ray* or *portion* had become incarnate in the perſon of PARA'SU-RA'MA. He relates, that "BLEMYS, with *curled-hair*, chief of the *ruddy* or *Erythrean Indians*, held "up a bloodleſs olive branch with the ſupplicating "troops, and bowed a ſervile knee to DIONYSOS, who "had ſlain his *Indian* ſubjects; that the God, beholding him bent to the ground, took him by the hand, "and raiſed him; but conveyed him, together with "his many-tongued people, far from the dark *Erythrean Indians* (ſince he abhorred the government "and manners of DERIADEUS) to the ſkirt of *Arabia*; "that he, near the contiguous ocean, dwelt in the "happy region, and gave a name to the inhabitants of "its towns; but that rapid BLEMYS paſſed onward to "the mouth of the *Nile* with ſeven branches, deſtined "to be contemporary ruler over the people of *Ethiopia*;

"that

" that the low ground of *Etherian Meroë* received him " as a chief, who ſhould leave his name to the *Blemyes* " born in ſubſequent ages, *(a)*."

The emigration of the *Cutila-céſas* from *India* to *Egypt*, is mentioned likewiſe by PHILOSTRATUS in his life of APOLLONIUS. When that ſingular man viſited the *Bráhmens* who lived on the hills to the north of *Srí-nagara*, at a place now called *Trilocí-náráyana*, near the banks of the *Cédára-gangà*, the chief *Brahman*, whom he calls IARCHAS, gave him the following relation concerning the origin of the *Ethiopians*. " They reſided (ſaid he) formerly in this country, " under the dominion of a king named GANGES; du- " ring whoſe reign the Gods took particular care of " them, and the earth produced abundantly whatever " was neceſſary for their ſubſiſtence; but, having ſlain " their king, they were conſidered by other *Indians* as " defiled and abominable. Then the ſeeds which they " committed to the earth rotted; their women had " conſtant abortions; their cattle was emaciated; and, " wherever they began to build places of abode, the " ground ſunk, and their houſes fell. The ſpirit of " the murdered king inceſſantly haunted them, and " would not be appeaſed until the actual perpetrators " of the murder had been buried alive; and even then " the earth forbad them to remain longer in this coun- " try. Their ſovereign, a ſon of the river *Ganges*, " was near ten cubits high, and the moſt majeſtic " perſonage that ever appeared in the form of man. " His father had once very nearly overflowed all *India*; " but he directed the courſe of the waters towards " the ſea, and rendered them highly beneficial to the " land; the goddeſs of which ſupplied him, while he " lived, with abundance, and fully avenged his death, " *(b)*." The baſis of this tale is unqueſtionably

 Indian,

(a) Dionyſiac. B. 17. v. 385—397.
(b) Philoſtr. Apollon. B. 3. ch. 6.

Indian, though it be clearly corrupted in ſome particulars. No *Bráhmen* was ever named *Iarchas*, which may be a corruption of *Arſha*, or *Arſhi*, or, poſſibly, of YASCA, the name of a ſage, who wrote a gloſſary for the *Védas*: nor was the *Ganges* ever conſidered as a *male* deity; but the ſon of GANGA', or GA'NGE'YA, was a celebrated hero. According to the *Hindu* legends, when CAPILA had deſtroyed the children of SAGARA, and his army of *Cúſila-céſas* had migrated to another *dwípa*, the *Indian* monarch was long inconſolable; but his great grandſon BHAGÍRAT'HA, conducted the preſent *Ganges* to the ſpot where the aſhes of his kindred lay; and they were no ſooner touched by the divine water, than the ſixty thouſand princes ſprang to life again. Another ſtory is, that, when the *Ganges*, and other great rivers, were ſwoln to ſuch a degree, that the Goddeſs of Earth was apprehenſive of a general inundation, BHAGÍRAT'HA (leaving other holy men to take care of inferior rivers) led the *Ganges* (from him named *Bhágírat'hì*) to the ocean, and rendered her ſalutary to the earth, inſtead of deſtructive to it. Theſe tales are obviouſly the ſame in ſubſtance with that told by IARCHAS, but with ſome variations, and additional circumſtances. APOLLONIUS moſt certainly had no knowledge of the *Indian* language; nor is it, on the whole, credible, that he was ever in *India* or *Ethiopia*, or even at *Babylon*. He never wrote an account of his travels: but the ſophiſt PHILOSTRATUS, who ſeems to have had a particular deſign in writing the hiſtory of his life, might have poſſeſſed valuable materials, by the occaſional uſe of which he impoſed more eaſily on the publick. Some traveller might have converſed with a ſet of ignorant *Sannyáſis*, who had (what moſt of them now have) an imperfect knowledge of ancient legends concerning the *Dévaats*: and the deſcription which PHILOSTRATUS gives of the place in the hills, where the ſuppoſed *Bráhmens* reſided, correſponds exactly with a place called *Trilócí-nárâyana* in the *Puráni*,

Puráns, which has been deſcribed to me from the information of *Sannyáſis*, who ignorantly called it *Triyóginárâyan;* but for a particular account of it, I muſt refer to a geographical and hiſtorical deſcription of the *Ganges*, and the countries adjacent to it, which I have nearly completed.

The people named *Cutila-céſas* are held by ſome *Bráhmens* to be the ſame with the *Háſyasálas*, or at leaſt a branch of them; and ſome ſuppoſe that the *Háſyasálas* are the before mentioned remnant of the *Cutila-céſas*, who firſt ſettled on the banks of the *Nile*, and, after their expulſion from *Egypt* by DE'VA-NAHUSHA, were ſcattered over the *African* deſerts. The *Gaituli*, or *Gaityli*, were of old the moſt powerful nation in *Africa;* and I ſhould ſuppoſe them to be the deſcendants of the firſt *Cutilas*, or *Cutils*, (for ſo they are frequently called, eſpecially in converſation,) who ſettled firſt near the *Cálì* river, and were alſo named *Háſyasálas:* but they muſt have dwelt formerly in *Bengal*, if there be any hiſtorical baſis for the legend of CAPILA, who was performing acts of religious auſterity at the mouth of the *Ganges*, near old *Ságar*, or *Gangá*, in the *Sunderbans*. They were black, and had curled hair, like the *Egyptians* in the time of HERODOTUS: but at preſent there are no ſuch negroes in *India*, except in the *Andaman* Iſlands, which are now ſaid to be peopled by cannibals, as they were, according to PTOLEMY, at leaſt eighteen hundred years ago. From *Andaman* the *Greeks* made *Eudaimon*, and conceived it to be the reſidence of a *good Genius*. It is certain, that very ancient ſtatues of *Gods* in *India* have criſp hair, and the features of negroes. Some have caps, or tiaras, with curls depending over their *foreheads*, according to the preciſe meaning of the epithet *Cutilálaca*. Others, indeed, ſeem to have their locks curled by art, and braided above in a thick knot; but I have ſeen many idols on which the woolly appearance of the hair was ſo well repreſented as to preclude all

doubt; and we may naturally ſuppoſe that they were made by the *Cúſila-céſas* when they prevailed in this country. The *Bráhmens* aſcribe theſe idols to the *Bauddhas*; and nothing can hurt them more, than to ſay that any of their own Gods had the figure of *Habſhis*, or Negroes: and even the hair of Buddha's ſtatues, for whom they have no ſmall degree of reſpect, they conſider as twiſted in braids, like that of ſome modern *Sannyáſis*: but this will not account for the thick lips and flat noſes of thoſe ancient images: nor can it reaſonably be doubted, that a race of negroes formerly had power and pre-eminence in *India*. In ſeveral parts of *India*, the mountaineers have ſtill ſome reſemblance to negroes in their countenance and hair, which is curled, and has a tendency to wool. It is very probable that, by intermarriages with other outcaſts, who have black complexions, but ſtraight hair, they have changed in a courſe of ages, like the *Cúſila-céſas*, or old *Egyptians*: for the modern *Copts* are far from anſwering to the deſcription given by HERODOTUS; and their features differ conſiderably from thoſe of the mummies, and of ancient ſtatues brought from *Egypt*, whence it appears that their anceſtors had large eyes with a long ſlit, projecting lips, and folded ears of a remarkable ſize.

V. Of the *Syáma-muc'has*, who migrated from *India*, the origin is not yet perfectly known; but their faces were black, and their hair ſtraight, like that of the *Hindus* who dwell on the plains. They were, I believe, the *ſtraight-haired Ethiops* of the ancients, (a;) and their king, ſurnamed MAHA'SYA'MA, or the *Great Black*, was probably the king ARABUS, mentioned by the *Greek* mythologiſts, who was contemporary with NINUS. They were much attached to the *Cúſila-céſas*, whence we may infer, that the religious tenets of the two nations were nearly the ſame. It is believed that they were the firſt inhabitants of *Arva-ſt'hán*, or *Arabia*; but

(a) Ἰθίοπες. Herod. Polyhymn.

but paſſed thence into *Africk*, and ſettled on the banks of the *Nile*. The part of *Egypt* which lies to the eaſt of that river, is by ſome conſidered as part of *Arabia*; and the people who lived between the *Mediterranean* and *Meroe*, were by JUBA ſaid to be *Arabs*.

VI. The firſt origin of the *Dánavas*, or Children of DANU, is as little known as that of the tribe laſt mentioned; but they came into *Egypt* from the weſt of *India*; and their leader was BELI, thence named DÁNAVE'NDRA, who lived at the time when the *Padmamandira* was erected on the banks of the *Cumudavatì*. The *Dánavas*, whom he governed, are frequently mentioned in the *Purán*s among the inhabitants of countries adjacent to the *Cálì*.

As to the *Strí-rájya*, or country *governed by women*, the *Hindus* aſſert, that the ſovereign of it was always a Queen; and that all her officers, civil and military, were females; while the great body of the nation lived as in other countries; but they have not in this reſpect carried the extravagance of fable to the ſame pitch with the *Greeks* in their accounts of the *Amazons*. It is related in the *Mallári Máhátmya* that when RÁVANA was apprehenſive of being totally defeated, he ſent his wives to diſtant countries, where they might be ſecure: that they firſt ſettled on the *Indian* peninſula, near the ſite of *Srírangapattana*, or *Seringapatnam*; but that being diſturbed in that ſtation, part of them proceeded to the north of *Dwáracà*, in *Gujarát*, and part into *Sanc'ha-dwípa*, where they formed a government of women, whence their ſettlement was called *Strí-rájya*. It was on the ſea-ſhore, near the *Cula* Mountains, extending about forty *yójanas* in length, and ſurrounded by low ſwampy grounds, named *Jalabhúmi*, in *Sanſcrit*, and *Daldal* in the vulgar idiom. *Strí-rájya*, therefore, muſt be the country of *Sabá*, now *Aſſab*, which was governed by a celebrated Queen, and the land round which has to this day the name

name of *Talial.* The *Cula* Mountains are that range which extends from *Dobarowa* (the *Coloë* of the ancient geographers) to the ſource of the *Tacazzè*, which PTOLEMY calls the Marſh of *Coloë;* a word which I ſuppoſe to be derived from the *Sanſcrit.*

VII. YAVANA is a regular participal form of the root *yu*, to *mix;* ſo that *yavana*, like *miſra*, might have ſignified no more than a *mingled* people: but ſince *yóni*, or the *female nature*, is alſo derived from the ſame root, many *Pandits* inſiſt that the *Yavanas* were ſo named from their obſtinate aſſertion of a ſuperior influence in the *female* over the *linga*, or *male nature*, in producing a perfect offſpring. It may ſeem ſtrange that a queſtion of mere phyſiology ſhould have occaſioned not only a vehement religious conteſt, but even a bloody war; yet the fact appears to be hiſtorically true; though the *Hindu* writers have dreſſed it up, as uſual, in a veil of extravagant allegories and myſteries, which we ſhould call obſcene, but which they conſider as awfully ſacred. They repreſent NA'RA'YANA *moving* (as his name implies) *on the waters*, in the character of the *firſt male*, and the *principle* of all nature, which was wholly ſurrounded in the beginning by *Tamas*, or *Darkneſs*, the *Chaos* and primordial *Night* of the *Greek* mythologiſts; and, perhaps, the *Thaumaz*, or *Thamas*, of the ancient *Egyptians.* The *Chaos* is alſo called PRACRĬTI, or crude Nature; and the male deity has the name of PURUSHA, from whom proceeded *Sacti*, or *power*, which, when it is aſcribed to the earth, in contradiſtinction to the waters, is denominated *A'hára S'acti*, or, the *power of containing* or *conceiving;* but that *power*, in its firſt ſtate, was rather a *tendency* or *aptitude*, and lay dormant, or inert, until it was excited by the *bíja*, or vivifying principle of the plaſtick I'SWARA. This *power*, or aptitude, of nature, is repreſented under the ſymbol of the *yóni*, or *bhaga*, while the *animating principle* is expreſſed by the *linga.* Both are united by the creative power, BRAHMA'; and the *yóni* have been called the

the *navel* of VISHNU; not identically, but nearly; for though it is held, in the *Védânta*, that the Divine Spirit penetrates or pervades all nature, and though the *Sacti* be conſidered as an emanation from that Spirit, yet the emanation is never wholly detached from its ſource, and the penetration is never ſo perfect as to become a total union or identity. In another point of view, BRAHMA correſponds with the *Chronos*, or Time, of the *Greek* mythologiſts: for through him generations paſs on ſucceſſively; ages and periods are by him put in motion, terminated, and renewed, while he dies and ſprings to birth alternately; his exiſtence or energy continuing for a hundred of *his* years, during which he produces and devours all beings of leſs longevity. VISHNU repreſents *Water*, or the humid principle; and I'SWARA, *Fire*, which recreates or deſtroys, as it is differently applied. PRIT'HIVÍ, or *Earth*, and RAVI, or the *Sun*, are ſeverally *trimúrtis*, or *forms* of the *three* great powers acting jointly and ſeparately, but with different natures and energies; and by their mutual action, excite and expand the rudiments of material ſubſtances. The word *múrti*, or form, is exactly ſynonymous with εἴδωλον; and, in a ſecondary ſenſe, means an image: but in its primary acceptation it denotes any *ſhape* or *appearance* aſſumed by a celeſtial being. Our *vital ſouls* are, according to the *Védânta*, no more than images, or εἴδωλα, of the *Supreme Spirit*; and HOMER places the *idol* of HERCULES in *Elyſium* with other deceaſed heroes, though the God himſelf was at the ſame time enjoying bliſs in the heavenly manſions. Such a *múrti*, ſay the *Hindus*, can by no means affect with any ſenſation, either pleaſing or painful, the being from which it emaned; though it may give pleaſure or pain to collateral emanations from the ſame ſource: hence they offer no ſacrifices to the Supreme Eſſence, of which our own ſouls are *images*, but adore him with ſilent meditation; while they make frequent *homás*, or *oblations* to fire, and perform acts of worſhip to the *Sun*, the *Stars*, the *Earth*, and the powers of

of *Nature*, which they conſider as *múrtis*, or images, the ſame in kind with ourſelves, but tranſcendently higher in degree. The Moon is alſo a great object of their adoration; for, though they conſider the Sun and Earth as the two grand agents in the ſyſtem of the univerſe, yet they know their reciprocal action to be greatly affected by the influence of the lunar orb according to their ſeveral aſpects, and ſeem even to have an idea of *attraction* through the whole extent of nature. This ſyſtem was known to the ancient Egyptians; for, according to DIODORUS, *(a,)* their VULCAN, or *elemental fire*, was the great and powerful deity whoſe influence contributed chiefly toward the generation and perfection of natural bodies; while the OCEAN, by which they meant *water* in a collective ſenſe, afforded the nutriment that was neceſſary; and the *Earth* was the vaſe, or capacious receptacle, in which this grand operation of nature was performed: hence ORPHEUS deſcribed the Earth as the *univerſal Mother;* and this is the true meaning of the *Sanſcrit* word *Ambá*. Such is the ſyſtem of thoſe *Hindus* who admit an equal concurrence of the two principles: but the declared followers of VISHNU profeſs very different opinions from thoſe adopted by the votaries of I'SWARA. Each ſect, alſo, is ſubdivided according to the *degree* of influence which ſome of them allow to be poſſeſſed by that principle, which on the whole they depreciate: but the pure *Vaiſhnavas* are, in truth, the ſame with the *Yónijas*, of whom we ſhall preſently give a more particular account.

This diverſity of opinion ſeems to have occaſioned the general war which is often mentioned in the *Puránas*, and was celebrated by the poets of the Weſt as the baſis of the *Grecian* mythology: I mean that between the Gods, led by JUPITER, and the Giants, *or Sons of the Earth*, or, in other words, between the followers of I'SWARA and the *Yónijas*, or men produced, as they aſſerted, by PRIT'HI-

VI,

(a) Diod. Sic. B. 1.

VI, a *power* or *form* of VISHNU; for NONNUS expreſsly declares *(a)* that the war in queſtion aroſe between the partizans of JUPITER and thoſe *who acknowledged no other Deities but Water and Earth.* According to both NONNUS and the *Hindu* mythologiſts, it began in *India*, whence it was ſpread over the whole globe; and all mankind appear to have borne a part in it.

Theſe religious and phyſiological conteſts were diſguiſed in *Egypt* and *Lydia* under a veil of the wildeſt allegories and emblems. On the banks of the *Nile*, OSIRIS was torn in pieces; and on thoſe of the *Ganges*, the limbs of his conſort I'sí, or SATÌ, were ſcattered over the world, giving names to the places where they fell, and whose alley ſtill are ſuperſtitiouſly worſhipped. In the book entitled *Mahá calá ſañhitá*, we find the *Grecian* ſtory concerning the wanderings of DAMATER and the lamentations of BACCHUS; for I'SWARA, having been mutilated, through the imprecations of ſome offended *Munis*, rambled over the whole earth, bewailing his misfortune: while I'sí wandered alſo through the world, ſinging mournful ditties in a ſtate of diſtraction. There is a legend in the *Servaraſa*, of which the figurative meaning is more obvious. When SATÌ, after the cloſe of her exiſtence as the daughter of DACSHA, ſprang again to life in the character of PA'RVATÍ, or *Mountain Born*, ſhe was reunited in marriage to MAHA'DE'VA. This divine pair had once a diſpute on the comparative influence of the ſexes in producing animated beings, and each reſolved, by mutual agreement, to create apart a new race of men. The race produced by MAHA'DE'VA was very numerous, and devoted themſelves excluſively to the worſhip of the male deity; but their intellects were dull, their bodies feeble, their limbs diſtorted, and their complexions of different hues. PA'RVATÍ had at the ſame time created a multitude of

(a) Dionyſ. B. 34. v. 241.

of human beings, who adored the female power only, and were all well ſhaped, with ſweet aſpects, and fine complexions. A furious conteſt enſued between the two races, and the *Lingajas* were defeated in battle. But MAHA'DE'VA, enraged againſt the *Yónijas*, would have deſtroyed them with the fire of his eye, if PA'RVATÌ had not interpoſed, and appeaſed him: but he would ſpare them only on condition that they ſhould inſtantly leave the country, with a promiſe to ſee it no more; and from the *yóni*, which they adored as the ſole cauſe of their exiſtence, they were named *Yavanas*. It is ſaid, in another paſſage, that they ſprang from the cow S'AVITA'; but that cow was an incarnation of the goddeſs I'sí; and here we find the *Egyptian* legend adopted by the *Greeks* of Io and Isis. After their expulſion, they ſettled, according to the *Puránas*, partly on the borders of *Varahá-dwíp*, and partly in the two *dwípas* of CUSHA, where they ſupported themſelves by predatory excurſions and piracy, and uſed to conceal their booty in the long graſs of *Cuſha*-dwíp *within*: but PA'RVATÌ conſtantly protected them; and, after the ſevere puniſhment of their revolt againſt DE'VANAHUSH, or DIONYSIUS, gave them a fine country, where in a ſhort time they became a flouriſhing nation. Thoſe *Yavanas* who remained in the land of CUSHA, and on the banks of the *Cálì*, were perhaps the *Hellenick* ſhepherds mentioned in *Egyptian* hiſtory; and it is probable that great part of thoſe who had revolted againſt DIONYSIUS, retired, after their defeat, into *Greece*. All the old founders of colonies in that country had come originally from *Egypt*; and even the *Athenians* admitted that their anceſtors formerly reſided in the diſtricts round *Saïs*.

It is evident that the ſtrange tale in the *Servaraſa* was invented to eſtabliſh the opinion of the *Yónyancitas*, or votaries of DE'VÍ, that the good ſhape, ſtrength, and courage of animals, depend on the ſuperior

perior influence of the female parent, whoſe powers are only excited, and put into action, by the male *aura*: but the *Lingáncitas* maintain an oppoſite doctrine; and the known ſuperiority of mules begotten by horſes over thoſe which are brought forth by mares, appears to confirm their opinion, which might alſo be ſupported by many other examples from the animal and vegetable worlds. There is a ſect of *Hindus*, by far the moſt numerous of any, who, attempting to reconcile the two ſyſtems, tell us, in their allegorical ſtyle, that PA'RVATÌ and MAHA'DE'VA found their concurrence eſſential to the perfection of their offſpring; and that VISHNU, at the requeſt of the Goddeſs, effected a reconciliation between them: hence the *navel of* VISHNU, by which they mean the *os tincæ*, is worſhipped as one and the ſame with the ſacred *yóni*. This emblem too was *Egyptian*; and the myſtery ſeems to have been ſolemnly typified, in the temple of JUPITER AMMON, by the vaſt *umbilicus* made of ſtone, and carried, by eighty men, in a *boat*, which repreſented the *oſſa navicularis*. Such, I believe, was the myſtical *boat* of ISIS, which, according to LACTANTIUS, was adored in *Egypt*, *(a.)* We are aſſured by TACITUS, that the *Suevi*, one of the oldeſt and moſt powerful *German* nations, worſhipped ISIS in the form of a ſhip: and the *Chaldeans* inſiſted that the *Earth*, which, in the *Hindu* ſyſtem, repreſents PA'RVATÌ, was ſhaped and hollowed like an immenſe *boat*. From *Egypt* the type was imported into *Greece*; and an *umbilicus* of white marble was kept at *Delphi*, in the ſanctuary of the temple, where it was carefully wrapt up in cloath, *(b.)* The myſtical *boat* is called alſo, by *Greek* mythologiſts, the *cup* of the Sun, in which HERCULES, they ſay, traverſed the Ocean; and this HERCULES, according to them, was the ſon of JUPITER: but the *Greeks*, by whom the notion of an *avatára*, or *deſcent* of a god in a human form, had not

(a) Lactant. Divin. Inſtit. L. 1. C. 2. *(b)* Strabo, B. 9. 420.

not been generally adopted, conſidered thoſe as the *ſons*, whom the *Hindus* conſider as *incarnate rays* or *portions* of their ſeveral deities. Now JUPITER was the I'SWARA of the *Hindus*, and the OSIRIS of the *Egyptians*; and HERCULES was an *avatára* of the ſame divinity, who is figured, among the ruins of *Luxorein*, in a *boat*, which eighteen men bear on their ſhoulders. The *Indians* commonly repreſent this myſtery of their phyſiological religion by the emblem of the *Nymphæa*, or Lotos, *floating like a boat* on the boundleſs ocean; where the whole plant ſignifies both the Earth, and the two principles of its fecundation. The *germ* is both *Méru* and the *linga*: the *petals* or *filaments* are the mountains which encircle *Méru*, and are alſo a type of the *yóni*; the leaves of the *calyx* are the four vaſt regions to the cardinal points of *Méru*, and the *leaves* of the plants are the *dwípas*, or iſles round the ſeed of *Jambu*. Another of their emblems is called *Argha*, which means a *cup*, or *diſh*, or any other *veſſel* in which *fruit* and *flowers* are offered to the deities, and which *ought* always to be *ſhaped like a boat*; though we now ſee *arghas* of many different forms, oval, circular, or ſquare; and hence it is that I'SWARA has the title of *Arghanát'ha*, or the *Lord of the boat ſhaped veſſel*. A rim round the *argha* repreſents the myſterious *yóni*; and the *navel* of VISHNU is commonly denoted by a convexity in the centre, while the contents of the veſſel are ſymbols of the *linga*. This *argha*, as a type of the *ádhára-śacti*, or *power of conception*, excited and vivified by the *linga*, or *Phallus*, I cannot but ſuppoſe to be one and the ſame with the ſhip *Argo*, which was built, according to ORPHEUS, by JUNO and PALLAS, and according to APOLLONIUS, by PALLAS and ARGUS, at the inſtance of JUNO, *(a.)* The word *Yóni*, as it is uſually pronounced, nearly reſembles the name of the principal *Hetruſcan* Goddeſs; and the *Sanſcrit* phraſe *Arghanát'ha* I'SWARA ſeems accurately rendered by PLUTARCH,

(a) Orph. Argon. v. 66. Apoll. Rhod. B. 2. v. 1190.

PLUTARCH, when he aſſerts that OSIRIS was commander of the *Argo*, *(a.)* I cannot yet affirm, that the words *p'hala*, or *fruit*, and *p'hulla*, or a *flower*, had ever the ſenſe of *Phallus:* but fruit and flowers are the chief oblations in the *argha;* and *trip'hala* is a name ſometimes given, eſpecially in the weſt of *India*, to the *triſúla*, or trident, of MAHA'DE'VA. In an Eſſay on the Geographical Antiquities of *India*, I ſhall ſhow that the JUPITER *Triphylius* of the *Panchæan* Iſlands was no other than SIVA holding a *trip'hala*, who is repreſented alſo with *three eyes*, to denote a triple energy; as VISHNU and PRI'THIVI are ſeverally typified by an equilateral *triangle*, (which likewiſe gives and idea of *capacity;)* and conſequently, when their powers are ſuppoſed to be combined, by two ſuch equal triangles interſecting each other.

The three ſects which have been mentioned, appear to have been diſtinct alſo in *Greece*. 1. According to THEODORET, ARNOBIUS, and CLEMENS of *Alexandria*, the *Yóni* of the *Hindus* was the ſole object of veneration in the myſteries of *Eleuſis*. When the people of *Syracuſe* were ſacrificing to goddeſſes, they offered cakes in a certain ſhape, called μύλλοι; and in ſome temples, where the prieſteſſes were probably ventriloquiſts, they ſo far impoſed on the credulous multitude, who came to adore the *yóni*, as to make them believe that it ſpoke, and gave oracles. 2. The rites of the *Phallus* were ſo well known among the *Greeks*, that a metre, conſiſting of three torchees only, derived its name from them. In the opinion of thoſe who compiled the *Puránas*, the *Phallus* was firſt publickly worſhipped, by the name of *Báléſwara-linga*, on the banks of the *Camudvatí*, or *Euphrates:* and the *Jews*, according to *Rabbi* ARNA, ſeem to have had ſome ſuch idea, as we may collect from their ſtrange tale concerning the different earths which formed the body of ADAM, *(b.)* The middle ſect, however, which

(a) Plut. on *Iſis* and *Oſiris*.

(b) Gemara Sanhedrin, C. 30. cited by *Reland*.

which is now prevalent in *India*, was generally diffuſed over ancient *Europe;* and was introduced by the *Pelargi*, who were the ſame, as we learn from HERODOTUS, with the *Pelaſgi*. The very word *Pelargos* was probably derived from *P'hala* and *Argha*, thoſe myſterious types, which the latter mythologiſts diſguiſed under the names of PALLAS and ARGO; and this conjecture is confirmed by the rites of a deity, named PELARGA, who was worſhipped near *Thebes* and *Bœotia*, and to whom, ſays PAUSANIAS, no victim was offered, but *a female recently delivered and impregnated;* a cruel ſacrifice, which the *Indian* law poſitively forbids, but which clearly ſhows the character of the goddeſs to whom it was thought acceptable. We are told that her parents were PHORONEUS and ISTHMIAS, or BACCHUS and INO, (for the *Bacchantes* were called alſo *Potniades,*) by whom we cannot but underſtand OSIRIS and ISIS, or the I'SWARA and I'sì of the *Hindus*. The three words *ambà*, *nábhi*, and *argha*, ſeem to have cauſed great confuſion among the *Greek* mythologiſts, who even aſcribed to the earth all the fanciful ſhapes of the *argha*, which was intended at firſt as a mere emblem: hence they repreſented it in the ſhape of a *boat*, of a *cup*, or of a quoit with a boſs in the centre, ſloping towards the circumference where they placed the ocean. Others deſcribed it as a ſquare or a parallelogram, *(a;)* and *Greece* was ſuppoſed to lie on the ſummit, with *Delphi* in the *navel*, or central part of the whole, *(b;)* as the *Jews*, and even the firſt *Chriſtians*, inſiſted that the true *navel* of the earth was *Jeruſalem;* and as the *Muſelmans* hold *Mecca* to be the *mother of cities*, and the *nàfi zemin*, or earth's *navel*. All theſe notions appear to have ariſen from the worſhip of which we have been treating. The *yóni* and *nábhi*, or navel, are together denominated *ambà*, or *mother;* but gradually the words *ambà*, *nábhi*, and *argha*, have become ſynonymous: and as

(a) Agathem, B. 1. C. 1. (b) Pind. Pyth. 6. Eurip. Ion. v. 239.

as ἀμὲη and *umbo* ſeem to be derived from *ambà*, or the circular *argha*, with a boſs like a target, ſo ὀμφαλὸς and *umbilicius* apparently ſpring from the ſame root: and even the word *navel*, though originally *Gothick*, was the ſame anciently with *nábhi* in *Sanſcrit*, and *náf* in *Perſian*. The ſacred *ancilia*, one of which was revered as the *Palladium* of *Rome*, were probably types of a ſimilar nature to the *argha;* and the ſhields which uſed to be ſuſpended in temples, were poſſibly votive *ambás*. At *Delphi* the myſtick *Omphalos* was continually celebrated in hymns as a *ſacred pledge* of divine favour, and the *navel of the world*. Thus the myſtick boat was held by ſome of the firſt emigrants from *Aſia* to be their palladium, or pledge of ſafety, and as ſuch was carried by them in their various journies; whence the poets feigned that the ARGO was borne over mountains on the ſhoulders of the *Argónauts*. I know how differently theſe ancient emblems of the *Hindus*, the *lotos* and mount *Méru*, the *argha*, or ſacred veſſel, and the name *Arghanát'ha*, would have been applied by Mr. BRYANT; but I have examined both applications without prejudice, and adhere to my own as the more probable, becauſe it correſponds with the known rites and ceremonies of the *Hindus*, and is confirmed by the oldeſt records of their religion.

Such have been, according to the *Puránas*, the various emigrations from *India* to *Cuſha-dwíp;* and hence part of *Africa* was called *India* by the *Greeks*. The *Nile*, ſays THEOPHYLACT, flows through *Lybia*, *Ethiopia*, and *India*, *(a)*. The people of *Mauritania* are ſaid, by STRABO, to have been *Indians*, or *Hindus*, *(b;)* and *Abyſſina* was called Middle *India* in the time of MARCO PAOLO. Where OVID ſpeaks of ANDROMEDA, he aſſerts, that ſhe came from *India;* but we ſhall ſhow, in another Section, that the ſcene of her adventures

(a) B. 7. C. 17. *(b)* B. 17. p. 828.

adventures was the region adjacent to the *Nile*. The country between the *Caſpian* and the *Euxine* had the names both of *India* and *Ethiopia*. Even *Arachoſia* is called *White India* by ISIDORUS: and we have already mentioned the *Yellow India* of the *Perſians*, and the *Yellow Indians* of the *Turkiſh* geographers. The moſt venerable emigrants from *India* were the *Yádavas*: they were the *blameleſs* and pious *Ethiopians*, whom HOMER mentions, and calls the *remoteſt of mankind*. Part of them, ſay the old *Hindu* writers, remained in this country; and hence we read of two *Ethiopian* nations, the Weſtern and the Oriental. Some of them lived far to the eaſt; and they are the *Yádavas* who ſtayed in *India*; while others reſided far to the weſt, and they are the ſacred race, who ſettled on the ſhores of the *Atlantick*. We are poſitively aſſured by HERODOTUS, that the oriental *Ethiopians* were *Indians*; and hence we may infer, that *India* was known to the *Greeks*, in the age of HOMER, by the name of Eaſtern *Ethiopia*. They could not then have known it by the appellation of *India*; becauſe that word, whatever may be its original meaning, was either framed or corrupted by the *Perſians*, with whom, as long as their monarchs remained ſatisfied with their own territories, the *Greeks* had no ſort of connection. They called it alſo the land of *Panchæa*; but knew ſo little of it, that, when they heard of *India*, through their intercourſe with the *Perſians*, they ſuppoſed it to be quite a different country. In *Perſian*, the word *Hindú* means both an *Indian*, and any thing *black*; but whether, in the latter ſenſe, it be uſed metaphorically, or was an adjective in the old language of *Perſia*, I am unable to aſcertain. It appears from the book of ESTHER, that *India* was known to the *Hebrews* in *Perſia* by the name of *Hodu*, which has ſome reſemblance to the word *Yadu*, and may have been only a corruption of it. *Hindu* cannot regularly be derived, as an *Engliſh* writer has ſuggeſted, from a *Sanſcrit* name of the Moon, ſince that name is INDU; but it may be corrupted from *Sindhu*,

Sindhu, or the *Indus*, as a learned *Brâhman* has conjectured; for the hiſſing letter is often changed into an aſpirate; and the *Greek* name for that river ſeems to ſtrengthen his conjecture. Be it as it may, the words *Hindu* and *Hinduſt'hán*, occur in no *Sanſcrit* book of great antiquity: but the epithet *Haindava*, in a derivative form, is uſed by the poet CA'LIDA'S. The modern *Brâhmens*, when they write or ſpeak *Sanſcrit*, call themſelves *Hindus*: but they give the name of *Cumára-c'handa* to their country on both ſides the *Ganges*, including part of the Peninſula; and that of *Nága-c'handa* to the diſtricts ſituated on the *Indus*.

Next to the emigration of the *Yádavas*, the moſt celebrated was that of the *Pâlis*, or *Páliputras*; many of whoſe ſettlements were named *Páliſt'hán*, which the *Greeks* changed into *Palaiſtinè*. A country ſo called was on the banks of the *Tigris*, and another in *Syria*. The river *Strymon* had the epithet *Palaiſtinos*. In *Italy* we find the *Paleſtini*; and at the mouth of the *Po*, a town called *Philiſtina*; to which may be added the *Philiſtinæ foſſiones*, and the *Philiſtinæ arenæ* in *Epirus*. As the *Greeks* wrote *Palai* for *Páli*, they rendered the word *Paliputra* by *Palaigonos*, which alſo means the offſpring of *Páli*; but they ſometimes retained the *Sanſcrit* word for *ſon*; and the town of *Palaipatrai*, to this day called *Paliputra* by the natives, ſtood on the ſhore of the *Helleſpont*. Theſe diſquiſitions, however, would lead me too far; and I proceed to demonſtrate the ancient intercourſe between *Egypt* and *India*, by a faithful epitome of ſome mythological and aſtronomical fables which were common to both thoſe countries.

SECTION THE SECOND.

OSIRIS, or, more properly, YSIRIS, according to HELLANICUS, was a name uſed in *Egypt* for the Su-

preme Being. (a.) In *Sanſcrit* it ſignifies *Lord*; and in that ſenſe is applied by the *Bráhmens* to each of their three principal deities, or rather to each of the principal *forms* in which they teach the people to adore BRAHM, or the Great One: and if it be appropriated in common ſpeech to MAHA'DE'VA, this proceeds from the zeal of his numerous votaries, who place him above their two other divinities. BRA'HMA, VISHNU, and MAHA'DE'VA, ſay the *Purá'nics*, were brothers: and the *Egyptian* Triad, or OSIRIS, HORUS, and TYPHON, were brought forth by the ſame parent; though HORUS was believed to have ſprung from the myſterious embraces of OSIRIS and ISIS before their birth: as the *Vaiſhnavas* alſo imagine, that BRA'HMA, or MAHA'DE'VA, ſprang myſtically from his brother HARA, or VISHNU. In the *Hindu* mythology, BRA'HMA is repreſented of a red; VISHNU, of a black, or dark azure; and HARA of a white complexion: but in that of *Egypt*, we find OSIRIS black, HORUS white, and TYPHON red. The indiſcriminate application of the title I'SWARA, has occaſioned great confuſion in the accounts which the *Grecks* have tranſmitted to us of *Egyptian* mythology; for the prieſts of *Egypt* were very reſerved on ſubjects of religion; and the *Grecian* travellers had, in general, too little curioſity to inveſtigate ſuch points with ſcrupulous exactneſs. Since OSIRIS, however, was painted *black*, we may preſume that he was VISHNU, who, on many occaſions, according to the *Purá'nas*, took *Egypt* under his ſpecial protection. CRISHNA was VISHNU himſelf, according to the moſt orthodox opinion; and it was he who viſited the countries adjacent to the *Nile*, deſtroyed the tyrant SANC'HA'SURA, introduced a more perfect mode of worſhip, cooled the conflagrations which had repeatedly deſolated thoſe aduſt regions, and eſtabliſhed the government of the *Cúſila-cēſas*, or genuine *Egyptians*, on a permanent baſis. Thus OSIRIS, as we are told by PLUTARCH, taught the old *Egyptians*,

(a) Plut. on *Iſis* and *Oſiris*.

Egyptians to make laws, and to honour the Gods. The title *Sri-Bhagavat*, importing *proſperity* and *dominion*, is given peculiarly to CHRISHNA, or the *black* deity; and the *black* OSIRIS had alſo the titles of *Sirius*, *Seirius*, and *Bacchus*. It is related, indeed, that OSIRIS, or BACCHUS, imported from *India* the worſhip of two divine Bulls; and in this character he was MAHA'DE'VA, whoſe followers were pretty numerous in *Egypt*: for HERMAPION, in his explanation of the hieroglyphicks on the *Heliopolitan* obeliſk, calls HORUS the Supreme *Lord*, and the author of *Time*, *(a.)* Now I'SWARA, or *Lord*, and CA'LA, or *Time*, are among the diſtinguiſhed titles of MAHA'DE'VA; and obeliſks, or pillars, whatever be their ſhape, are among his emblems. In the *Vrihad-haima*, which appears to contain many curious legends concerning *Egpyt*, it is expreſsly ſaid, that "I'SWARA, with his conſort "PA'RVATI, deſcended from heaven, and choſe for "his abode the land of *Miſra*, in *Sanc'ha-dwip*." We muſt obſerve, that the *Egyptians* feared and abhorred TYPHON, or MAHA'DE'VA, in his character of *the Deſtroyer*; and the *Hindus* alſo dread him in that character, giving him the name of *Bhairava*, or *Tremendous*. The *Egyptian* fable of his attempt *to break the Mundane Egg*, is applied to MAHA'DE'VA in the little book *Chandì*, which is chiefly extracted from the *Márcandéya Purán*. There is a ſtriking reſemblance between the legendary wars of the three principal Gods in *Egypt* and *India*. As OSIRIS gave battle to TYPHON, who was defeated at length, and even killed, by HORUS, ſo BRA'HMA fought with VISHNU, and gained an advantage over him, but was overpowered by MAHA'DE'VA, who cut off one of his five heads; an allegory, of which I cannot pretend to give the meaning.

PLUTARCH aſſerts, that the prieſts of *Egypt* called the Sun *their Lord and King*; and their three Gods

(a) Ammian. Marcellin.

reſolve themſelves ultimately into him alone. OSIRIS was the Sun; HORUS was the Sun; and ſo, I ſuppoſe, was TYPHON, or the *power of deſtruction by heat*; though PLUTARCH ſays gravely, that *ſuch as maintained that opinion were not worthy to be heard*. The caſe was nearly the ſame in ancient *India*; but there is no ſubject on which the modern *Bráhmens* are more reſerved; for when they are cloſely interrogated on the title of *Déva*, or God, which their moſt ſacred books give to the Sun, they avoid a direct anſwer, have recourſe to evaſions, and often contradict one another and themſelves. They confeſs, however, unanimouſly, that the Sun is an emblem, or image, of their three great deities jointly and individually; that is, of BRA'HMA, or the Supreme One, *who alone exiſts really and abſolutely*; the three male divinities themſelves being only *Máyà*, or alluſion. The body of the Sun they conſider as *Máyà*; but ſince he is the moſt glorious and active emblem of GOD, they reſpect him as an object of high veneration. All this muſt appear very myſterious; but it flows from the principal tenet of the *Védántis*, that the only being which has abſolute and real exiſtence, is the Divine Spirit, infinitely wiſe, infinitely benign, and infinitely powerful, expanded through the univerſe; not merely as the *ſoul of the world*, but as the *provident ruler* of it; ſending forth rays or emanations from his own eſſence, which are the pure vital ſouls of all animated creatures, whether *moveable* or *immoveable*; that is, (as we ſhould expreſs ourſelves,) both *animals* and *vegetables*, and which he calls back to himſelf, according to certain laws eſtabliſhed by this unlimited wiſdom. Though *Bráhma* be neuter in the character of the Moſt High One, yet in that of *Supreme Ruler*, he is named PARAME'SWARA: but through the infinite veneration to which he is entitled, the *Hindus* meditate on him with ſilent adoration, and offer prayers and ſacrifice only to the higher emanations from him. In a mode incomprehenſible to inferior creatures,

creatures, they are involved at firſt in the gloom of *Máyà*, and ſubject to various taints from attachment to worldly affections; but they can never be reunited to their ſource, until they diſpel the illuſion by ſelf-denial, renunciation of the world, and intellectual abſtractions; and until they remove the impurities which they have contracted, by repentance, mortification, and ſucceſſive paſſages through the forms of animals, or vegetables, according to their demerits. In ſuch a reunion conſiſts their final beatitude; and to effect it by the beſt poſſible means, is the object of their ſupreme ruler; who, in order to reclaim the vicious, to puniſh the incorrigible, to protect the oppreſſed, to deſtroy the oppreſſor, to encourage and reward the good, and to ſhow all ſpirits the path to their ultimate happineſs, has been pleaſed (ſay the *Bráhmens)* to manifeſt himſelf in a variety of ways, from age to age, in all parts of the habitable world. When he acts immediately, without aſſuming a ſhape, or ſending forth a new emanation, as when a divine ſound is heard from the ſky, that manifeſtation of himſelf is called *ácáſavánì*, or an *ethereal voice*. When the voice proceeds from a metèor, or a flame, it is ſaid to be *agnirúpì*, or *formed of fire:* but an *avatára* is a *deſcent* of the deity in the ſhape of a mortal; and an *avántara* is a ſimilar incarnation of an inferior kind, intended to anſwer ſome purpoſe of leſs moment. The Supreme Being, and the celeſtial emanations from him, are *nirácará*, or *bodileſs*, in which ſtate they muſt be inviſible to mortals; but when they are *pratyacſhá*, or *obvious to ſight*, they become *ſácárá*, or *embodied*, either in ſhapes different from that of any mortal, and expreſſive of the divine attributes, as CRISHNA revealed himſelf to ARJUN, or in a human form, which CRISHNA uſually bore; and in that mode of appearing, the deities are generally ſuppoſed to be born of woman, but without any carnal intercourſe. Thoſe who follow the *Púrva Mímánſà*, or Philoſophy of JAIMINI, admit no ſuch incarnations of deities, but inſiſt that the *Dévas* were mere mortals, whom

whom the Supreme Being was pleaſed to endue with qualities approaching to his own attributes; and the *Hindus*, in general, perform acts of worſhip to ſome of their ancient monarchs and ſages, who were deified in conſequence of their eminent virtues. After theſe introductory remarks, we proceed to the ſeveral manifeſtations, in *Egypt*, and other countries adjacent to the *Nile*, of DE'VÌ, and the three principal Gods of the *Hindus*, as they are expreſsly related in the *Puránas*, and other *Sanſcrit* books of antiquity.

DE'VÌ, or the *Goddeſs*, and ISÌ, or the *Sovereign Queen*, is the ISIS of *Egypt*, and repreſents *Nature* in general, but in particular the *Earth*, which the *Indians* call PRIT'HIVÌ; while *water*, and *humidity* of all kinds, are ſuppoſed, by the *Hindus*, to proceed from VISHNU, as they were by the *Egyptians* to proceed from OSIRIS. This account of ISIS we find corroborated by PLUTARCH: and SERVIUS aſſerts, that the very word ISIS means *Earth* in the language of the *Egyptians*; but this I conceive to be an error.

I. It is related in the *Scánda*, that, when the whole earth was covered with water, and VISHNU lay extended aſleep in the boſom of DE'VÌ, a lotos aroſe from his navel, and its aſcending flower ſoon reached the ſurface of the flood; that BRA'HMA ſprang from that flower, and, looking round, without ſeeing any creature on the boundleſs expanſe, imagined himſelf to be the firſt born, and entitled to rank above all future beings; yet reſolved to inveſtigate the deep, and to aſcertain whether any being exiſted in it, who could controvert his claim to pre-eminence, he glided, therefore, down the ſtalk of the lotos, and, finding VISHNU aſleep, aſked loudly who he was. "I am the firſt "born," anſwered VISHNU, waking; and when BRA'HMA denied his primogeniture, they had an obſtinate battle, till MAHA'DE'VA preſſed between them in great wrath, ſaying, "It is I who am truly the firſt-born; "but I will reſign my pretenſions to either of you, "who

"who ſhall be able to reach and behold the ſummit "of my head, or the ſoles of my feet." BRA'HMA inſtantly aſcended; but having fatigued himſelf to no purpoſe, in the regions of immenſity, yet loth to abandon his claim, returned to MAHA'DE'VA, declaring that he had attained and ſeen the crown of his head, and called, as his witneſs, the firſt-born cow. For this union of pride and falſehood, the angry god ordained, that no ſacred rites ſhould be performed to BRA'HMA; and that the *mouth* of the cow ſhould be defiled, and a cauſe of defilement, as it is declared to be in the oldeſt *Indian* laws. When VISHNU returned, he acknowledged that he had not been able to ſee the feet of MAHA'DE'VA, who then told him, that he was really the firſt-born among the Gods, and ſhould be raiſed above all. It was after this that MAHA'DE'VA cut off the fifth head of BRA'HMA, whoſe pride (ſays the writer of the *Scánda Purán)* occaſioned his loſs of power and influence in the countries bordering on the river *Cálì*. Whether theſe wild ſtories on the wars of the three principal Gods, mean only the religious wars between the ſeveral ſectaries, or whether they have any more hidden meaning, it is evident, from the *Puránas*, which repreſent *Egypt* as the theatre of action, that they are the original legends of the wars between OSIRIS, HORUS, and TYPHON; for BRA'HMA, in his character of all-deſtroying *Time*, correſponds with TYPHON; and MAHA'DE'VA, in that of the *productive principle*, with HORUS, or HARA, who aſſumes each of his characters on various occaſions, either to reſtore the powers, or to ſubdue the opponents, of VISHNU, or active Nature, from whom his auxiliary ſprings. In *Egypt* (ſays PLUTARCH) certain ſacrifices were made even to TYPHON, but only on particular days, and for the purpoſe of conſoling him after his overthrow; as in *India* no worſhip is paid to BRA'HMA, except on particular occaſions, when certain offerings are made to him, but placed at ſome diſtance from the perſon who offers them. The

Greeks have confounded TYPHON with PYTHON, whoſe hiſtory has no connection with the wars of the Gods, and who will appear in the following ſection to be the PAIT'HÍNASI of the *Hindus*. The idea of MAHA'DE'VA with *his head in the higheſt heaven, and his feet in the loweſt parts of the earth*, is conformable to the language of the Oracle, in its anſwer to NICOCRATES, King of *Cyprus*:

Οὐράνιος κόσμος κεφαλή,——
Γαῖα δέ μοι πόδες——

And the ſame image is expreſſed, word for word, at the beginning of the fourth *Véda*, where the deity is deſcribed as *Mahápuruſha*, or the *Great Male*.

In the ſtory of the war between OSIRIS and TYPHON, mention is made by PLUTARCH, of a ſtupendous *boar*, in ſearch of whom TYPHON travelled, with a view, perhaps, to ſtrengthen his own party, by making an alliance with him. Thus it is ſaid, in the *Vaiſhnavágama*, that *Crórâſura* was a demon, with the face of a *boar*, who, nevertheleſs, was continually reading the *Véda*, and performing ſuch acts of devotion, that VISHNU appeared to him on the banks of the *Brahmaputra*, promiſing to grant any boon that he could aſk. *Crórâſura* requeſted that no creature, then exiſting in the three worlds, might have power to deprive him of life; and VISHNU granted his requeſt: but the demon became ſo inſolent, that the *Dévatás*, whom he oppreſſed, were obliged to conceal themſelves, and he aſſumed the dominion of the world. VISHNU was then ſitting on a bank of the *Cáli*, greatly diſquieted by the malignant ingratitude of the demon; and, his wrath being kindled, a ſhape, which never before had exiſted, ſprang from his eyes. It was MAHA'DE'VA, in his deſtructive character, who *diſpelled* in a moment the *anxiety* of VISHNU, whence he acquired the ſurname of CHINTA'HARA. With flaming eyes, contracted brows, and his whole countenance diſtorted with anger, he ruſhed toward *Crórâſura*, ſeized him with

with fury, and carried him under his arm in triumph over the whole earth; but at length caſt him lifeleſs on the ground, where he was transformed into a mountain, ſtill called the Mountain of CRÓRA, or the *Boar*. The place where VISHNU ſat by the river *Cálì*, has the name of *Chintáhara-ſt'halì*; and "all they (ſay the "author of the *A'gama*) who are troubled with anxi"ous thoughts, need only meditate on CHINTA'HARA, "and their cares will be diſſipated." The word *Chintá* was, I imagine, pronounced *Xanthus* by the deſcendants of DARDA'NA'SA, or DARDANUS, who carried into their new ſettlements not only the name, but ſome obſcure notions relative to the power of the deity CHINTA'HARA. The diſtrict of *Troas*, where they ſettled, was called alſo *Xanthì*. There was a town *Xanthus*, in *Lycia*; and a nation of *Xanthi*, or *Xantii*, in *Thrace*. A river of *Lycia* had that name; and ſo had another near *Troy*; in the waters of which grew a plant ſuppoſed capable of *diſpelling cares and terrors*, which both *Greeks* and *Indians* believed to be cauſed by the preſence of ſome inviſible deity, or evil ſpirit, (*a*). The river *Xanthus*, near *Troy*, was vulgarly called *Scamander*; but its ſacred name, uſed in religious rites, was *Xanthus*; as moſt rivers in *India* have different names, popular and holy. XANTHUS, according to HOMER, was a ſon of JUPITER, or, in the language of *Indian* Mythology, an *avántara*, or inferior manifeſtation, of SIVA. Others make him a ſon of the great TREMILUS, (*b*,) whom I ſhould ſuppoſe to be JUPITER *Temelius*, or rather *Tremelius*, worſhipped at *Biennus*, in *Crete*; for the *Tremili*, or *Tremyliæ*, came originally from that iſland. According to STEPHANUS of *Byzantium*, the native country of XANTHUS was *Egypt*, (*c*;) and on the ſhores of the *Atlantick* there were monſters ſhaped like bulls, probably ſea-cows, called *Xanthari*. A poet, cited by STEPHANUS under the word *Tremile*, ſays, that XANTHUS, ſon of JUPITER, travelled

(*a*) Plut. on Rivers, art. *Scamander*. (*b*) Steph. Byzant. *Tremile*.
(*c*) See the word *Xanthus*.

travelled with his brothers over the whole world, and *did a great deal of miſchief;* that is, according to the *Puránas*, deſtroyed the inſolent CRÓRA'SURA, who was probably revered in the more weſtern countries, where VARA'HE'SWARA once reigned according to the *Hindus*, and where they believe his poſterity ſtill to live in the ſhape of white *varáhas*, or *boars*. The legend of the wars between thoſe *varáhas* and the *ſarabhas*, a ſort of monſter, with the face of a lion, and wings like a bird, ſhall be explained in another eſſay on *Varáha-dwíp*; and I ſhall only add in this place, that the war was repreſented, according to HESIOD, on the ſhield of HERCULES. At preſent the place where the temple of AMMON formerly ſtood, has the name of *Santariah*, which may be derived from ſome altar anciently dedicated to CHINTA'HARA.

II. We are told in the *Náreda Purán*, that SU'RYA, the regent of the Sun, had choſen a beautiful and well-peopled country in *Sanc'ha-dwíp*, for the purpoſe of performing his devotions; but that he had no ſooner begun, than the whole region was in flames, the waters dried up, and all its inhabitants deſtroyed; ſince which it has been denominated *Barbara*. The *Dévatás*, it is added, were in the greateſt diſtreſs; and VISHNU deſcended, with BRA'HMA, to expoſtulate with the author of the conflagration. SU'RYA praiſed and worſhipped them, but lamented that his devotion had not proſpered, and promiſed to repair the injuries done by his flames. "It is I (ſaid VISHNU) who "muſt repair them; and when I ſhall reviſit this "country in the character of CRISHNA, to deſtroy the "demon SANC'HA'SURA, the land ſhall cool, and be "repleniſhed with plants and animals. The race of "*Pális* ſhall then ſettle here, with the *Cútila-céſas*, the "*Yavanas*, and other *Mléch'ha* tribes."

In

In the *Uttara-charitra*, and other ancient books, we find many ſtories concerning SU'RYA, ſome of which have a mixture of aſtrological allegory. Once, it ſeems, he was performing acts of auſtere devotion, in the character of TAPANA, or the *Inflamer*, when his conſort PRABHA', or *Brightneſs*, unable to bear his intenſe heat, aſſumed the form of CH'HA'YA', or *Shade*, and was impregnated by him. After a period of a hundred years, when gods and men, expecting a terrible offspring, were in the utmoſt conſternation, ſhe was delivered of a male child, in a remote place, afterwards called *Arki-ſt'hán*, or *Sauri-ſt'hán*, from *Arci* and *Sauri*, the patronymicks of ARCA and SU'RYA. He was the genius of the planet which the *Latians* called SATURN; and acquired among the *Hindus* the epithet of SANI, and SANAISCHARA, or *ſlow-moving*. For twelve years, during his education at *Arki-ſt'hán*, no rain fell; but a deſtructive wind blew continually, and the air blazed with tremendous meteors. A dreadful famine enſued; and the *Dévatás*, together with the *Daityas*, implored the protection and advice of SU'RYA, who directed them to propitiate SANI, by performing religious rites to VISHNU, near the *pippal*-tree, which is an emblem of him; and aſſured them, that, in future ages, the malignant influence of the planet ſhould prevail only during its paſſage through four ſigns of the *Ajavíthi*, or *Zodiack*. The reign of SU'RYA in *Barbara* continued long; but he reſigned his dominion to SANI, whoſe government was tyrannical. All his pious and prudent ſubjects fled to the hilly countries, bordering on the river *Nandá*; while the irreligious and raſh periſhed in the *deſerts of burning ſand*, to which the baneful eyes of the tyrant reduced all the plains and meadows on which he looked. His father, returning to viſit his ancient realm, and ſeeing the deſolation of the whole country, expelled SANI, and ſent for another of his ſons, named AURVA, who, being appointed ſucceſſor to his brother, purified the land, recalled the holy men from the hills, and made his

his ſubjects happy in eaſe and abundance, while he reſided at *Aurva-ſt'hán*, ſo called from his name: but he returned afterwards to *Vahni-ſt'hán*, the preſent *Azarbáiján*, or the *Seat of Fire*, in the interior *Cuſha-dwípa*, where he was performing his devotions on *Triśriṅga*, or the mountain *with three peaks*, at the time when his father ſummoned him to the government of *Barbara*. Juſt before that time he had given a dreadful proof of his power; for as ARA'MA, *the ſon of a ſon of* SATYAVRA'TA, (and conſequently the ARAM of Scripture,) was hunting in that country with his whole army, near a ſpot where DURVA'SAS, a cholerick ſaint, and a ſuppoſed *avántar* of MAHA'DE'VA, was ſitting rapt in deep meditation, ARAMA inadvertently ſhot an arrow, which wounded the foot of DURVA'SAS, who no ſooner opened his eyes, than AURVA ſprang from them, in the ſhape of a flame, which conſumed ARAMA and his party, together with all the animals and vegetables in *Cuſha-dwíp*. It ſeems to me that AURVA is VULCAN, or the God of Fire, *who reigned*, according to the *Egyptian* prieſts, *after the Sun*; though ſome have pretended, ſays DIODORUS, that he had exiſted before that luminary; as the *Hindus* alledge, that AGNI, or Fire, had exiſtence in an elementary ſtate before the formation of the Sun, but could not be ſaid to have dominion till its force was concentrated. In another character he is ORUS the Elder, or APOLLO, a name derived, I imagine, from a *Sanſcrit* word, implying a power of *diſpelling humidity*. No doubt, the whole ſyſtem of *Egyptian* and *Indian* mythology muſt at firſt view ſeem ſtrangely inconſiſtent; but, ſince all the Gods reſolve themſelves into one, of whom they were no more than *forms* or *appearances*, it is not wonderful that they ſhould be confounded; eſpecially as every emanation from the Supreme Spirit was believed to ſend forth collateral emanations, which were blended with one another, ſometimes recalled, ſometimes continued or renewed, and variouſly reflected or refracted in all directions. Another ſource of confuſion is

the infinite variety of legends which were invented, from time to time, in *Greece*, *Egypt*, *Italy*, and *India*; and when all the cauſes of inconſiſtency are conſidered, we ſhall no longer be ſurpriſed to ſee the ſame appellation given to very different deities, and the ſame deities appearing under different appellations. To give an example in SATURN: the planet of that name is the SANI of *India*, who (ſays DIODORUS) was conſidered by the *Chaldeans* as the moſt powerful of the heavenly bodies, next to the Sun; but his influence was thought baneful; and incantations, with offerings of certain *perfumes*, were uſed to avert or to mitigate it. When the name is applied to CRONOS, the Father of the Gods, it means CA'LA, or *Time*, a character both of MAHA'DE'VA and BRA'HMA; but when he is called CHRONOS, he ſeems to be the gigantick CRAUNCHA of the *Hindus*; while the SATURN of *Latium*, and of the Golden Age, appears to be quite a different perſon; and his title was probably derived from SATYAVERNA, which implies an age of *veracity* and *righteouſneſs*. BRA'HMA, with a *red* complexion, is worſhipped (ſay the *Puránas*) in the *dwíp* of *Puſhcara*, which I ſuppoſe to be a maritime country at no great diſtance from *Egypt*. He was there called the Firſt-born of Nature, Lord of the Univerſe, and Father of Deities: and the mythology of *Puſhcara* having paſſed into *Greece*, we find CHRONOS repreſented in thoſe characters, but mild and beneficent to the human race, with ſome features borrowed from the older ſyſtem, which prevailed on the banks of the *Nile* and the *Ganges*. I cannot help ſuſpecting that the word *Cála* was the origin of COELUS, or *Coilus*, as ENNIUS wrote it; and the ARHAN of the *Jainas*, who was a *form* of MAHA'CA'LA, might originally have been the ſame with URANUS. As to RHEA, there can be no doubt that ſhe is the Goddeſs RI, whom the *Hindus* call the Mother of the Gods: but ſome ſay that ſhe alſo produced malignant beings: and PLINY tells us that ſhe was the mother of TYPHON, who became ſove-

reign

reign of *Egypt*, *(a,)* but was depoſed and expelled by AVERIS, or HORUS, where we have preciſely the ſtory of SANI and AURVA. We cannot but obſerve, that the ſucceſſion of the Gods in *Egypt*, according to MANETHO, is exactly in the ſpirit of *Hindu* mythology, and conformable, indeed, to the *Puránas* themſelves; and we may add, before we leave the planets, that, although VRIHASPETI, an ancient legiſlator and philoſopher, be commonly ſuppoſed to direct the motions of JUPITER, which now bears his name, yet many of the *Hindus* acknowledge that SIVA, or the God JUPITER, ſhines in that planet; while the Sun is the peculiar ſtation of VISHNU; and SATURN is directed by BRA'HMA, whom, for that reaſon, the *Egyptians* abhorred, not daring even to pronounce his true name, and abominating all animals with *red* hair, becauſe it was his colour.

There is ſomething very remarkable in the number of years during which ARCA and his ſon reigned on the banks of the *Cálì*. The Sun, according to the *Bráhmens*, began his devotions immediately after the flood, and continued it a hundred years. SANI, they ſay, was born a hundred years after his conception, and reigned a hundred years, or till the death of A'RA'M, who muſt therefore have died about three hundred years after the deluge, and fifty years before his grandfather; but the *Paúranics* inſiſt that they were years of BRA'HMA. Now one year of mortals is a day and night of the Gods, and 360 of our years is one of theirs: 12,000 of their years, or 4,320,000 of ours, conſtitute one of their ages, and 2000 ſuch ages are BRA'HMA's day and night, which muſt be multiplied by 360 to make one of his years: ſo that the chronology of *Egypt*, according to the *Bráhmens*, would

(a) Lib. 2. Cap. 25. &c.

would be more extravagant than that of the *Egyptians* themſelves, according to MANETHO. The *Talmud* contains notions of *divine days* and *years*, founded on paſſages in Scripture ill underſtood. The period of 12,000 years was *Etruſcan*; and that of 4,320,000 was formed in *Chaldea* by repetitions of the *ſaros*. The *Turdetani*, an old and learned nation in *Spain*, had a long period nearly of the ſame kind. But, for particular inquiries into the ancient periods, and the affinity between them, I muſt refer to other eſſays, and proceed to the geography of *Egypt*, as it is illuſtrated by the *Indian* legends.

The place where the Sun is feigned to have performed his acts of religious auſterity, is named the *ſt'hán*, or ſtation, of ARCA, SU'RYA, and TAPANA. As it was on the limit between the *dwípas* of *Cuſh* and *Sanç'ha*, the *Puráns* aſcribed it indifferently to either of thoſe countries. I believe it to be the *Tahpanhés* of Scripture, called *Taphna*, or *Taphnai*, by the ſeventy Interpreters, and *Daphne* in the *Roman* Itinerary, where it is placed ſixteen miles from *Peluſium*. It is mentioned by HERODOTUS, under the name of *Daphnæ Peluſiæ*, *(a,)* and by STEPHANUS under that of *Daphne* near *Peluſium*; but the moderns have corrupted the name into *Saſnas*.

Sauri-ſt'hán, where SANI was born and educated, ſeems to have been the famed *Beth Shemeſh*, or *Heliopolis*, which was built (ſays DIODORUS) by AETIS, in honour of his father the Sun, *(b)*. AETIS firſt taught aſtronomy in *Egypt*; and there was a college of aſtronomers at *Heliopolis*, with an obſervatory, and a temple of the Sun, the magnificence and celebrity of which might have occaſioned the change of the ancient name into *Súrya-ſt'hán*, as it was tranſlated by the *Hebrews* and *Greeks*. It is ſaid by the *Hindus*, that SANI, or

(a) B. 2. C. 30. *(b)* B. 6. p. 13.

or ARKI, built ſeveral places of worſhip in the regions adjacent to the *Cálì*; and we ſtill find the town of *Arkico* near the Red Sea, which is not mentioned, indeed, by any of the *Grecian* geographers; but the headland contiguous to it, is called, by PTOLEMY, the Promontory of SATURN. The genius of SATURN is deſcribed in the *Puráns* as clad in a black mantle, with a dark turban looſely wrapped round his head; his aſpect hideous, and his brows knit with anger; a trident in one of his four hands, a cimeter in a ſecond, and in the two others, a bow and ſhafts. The prieſts of SATURN in *Egypt*, where his temples were always out of the towns, are ſaid by EPIPHANIUS to have worn a dreſs nearly ſimilar.

To conclude this head, we muſt add, that the *ſt'hán* of AURVA is now called *Arſu* by the *Copts*, *(a;)* but as AURVA correſponded with ORUS, or APOLLO, the *Greeks* gave it the name of *Apollonopolis*.

III. The metamorphoſis of LUNUS into LUNA was occaſionally mentioned in the preceding Section; but the legend muſt now be told more at length. The God SÓMA, or CHANDRA, was traverſing the earth with his favourite conſort RÓHINÍ; and, arriving at the ſouthern mountain, *Sahyádri*, they unwarily entered the foreſt of *Gaurì*, where ſome men having ſurpriſed MAHA'DE'VA careſſing that Goddeſs, had been formerly puniſhed by a change of their ſex, and the foreſt had retained a power of effecting the like change on all males who ſhould enter it. CHANDRA, inſtantly becoming a female, was ſo afflicted and aſhamed, that ſhe haſtened *far to the weſt*, ſending RÓHINÍ to her ſeat in the ſky, and concealed herſelf in a mountain, afterwards named *Sóma-giri*, where ſhe performed acts of the moſt rigorous devotion. Darkneſs then,

(a) Lett. Edif. vol. 5. p. 257.

then covered the world each night: the fruits of the earth were deſtroyed; and the univerſe was in ſuch diſmay, that the *Dévas*, with BRA'HMA at their head, implored the aſſiſtance of MAHA'DE'VA, who no ſooner placed CHANDRI' on his forehead, than ſhe became a male again; and hence he acquired the title of *Chandraśéc'hara*. This fable has been explained to me by an ingenious *Pandit*. To the inhabitants of the countries near the ſource of the *Cáli*, the Moon, being in the manſion of *Róhiṅì*, or the *Pleiads*, ſeemed to vaniſh behind the ſouthern mountains. Now, when the Moon is in its oppoſition to the Sun, it is the god CHANDRA; but when in conjunction with it, the goddeſs CHANDRI', who was in that ſtate feigned to have conceived the *Pulindas* mentioned in the former Section. The Moon is believed, by the *Hindu* naturaliſts, to have a powerful influence on vegetation, eſpecially on certain plants, and, above all, on the *Sómalatá*, or *Moon-plant*; but its power, they ſay, is greateſt at the *púrnimá*, or full, after which it gradually decays, till, on the dark *tit'hi*, or *amává'syà*, it wholly vaniſhes. This mode of interpretation may ſerve as a clue for the intricate labyrinth of the *Puránas*, which contain all the hiſtory, phyſiology, and ſcience, of the *Indians* and *Egyptians*, diſguiſed under ſimilar fables. We have already made remarks on the *region* and *mountains* of the Moon, which the *Puránas* place in the exterior *Cuſha-dwíp*, or the ſouthern parts of *Africa*; and we only add, that the *Pulindas* conſider the *female* Moon as a *form* of the celeſtial I'SI, or ISIS, which may ſeem to be incompatible with the mythological ſyſtem of *India*: but the *Hindus* have, in truth, an ISIS with *three forms*, called SWAR-DE'VI' in heaven, BHU-DE'VI' on earth, and PA'TA'LA-DE'VI' in the infernal regions. The conſort of the Terreſtrial Goddeſs is named BHU-DE'VA, who reſides on SUME'RU, and is a vicegerent on earth of the three principal deities. He ſeems to be the Βῆλος of the *Greek* Mythologiſts, and the BUDYAS of

ARRIAN; though the *Grecian* writers have generally confounded him with BUDDHA.

IV. When this earth was covered with waters, MAHA'CA'LA, who floated on their ſurface, beheld a company of *Apſaraſes*, or *Nymphs*, and expreſſed with ſuch force his admiration of their beauty, that MAHA'CA'LÌ, his conſort, was greatly incenſed, and ſuddenly vaniſhed. The God, ſtung with remorſe, went in ſearch of her, and, with haſty ſtrides, traverſed the earth, which then had riſen above the waters of the deluge, as they were dried up or ſubſided; but the ground gave way under the preſſure of his foot at every ſtep, and the balance of the globe was nearly deſtroyed. In this diſtreſs he was ſeen by the relenting CA'LÌ on the ſite of *Sriran-gapattana*; and conſidering the injury which the univerſe would ſuſtain by her concealment, ſhe appeared in the character of RA'JARA'JE'SWARÌ, and in the form of a damſel more lovely than an *Apſaras*, on the banks of a river ſince named *Cálì*. There, at length, he ſaw and approached her, in the character of RA'JARA'JE'SWARA, and in the ſhape of a beautiful youth. They were ſoon reconciled, and travelled together over the world, promoting the increaſe of animals and vegetables, and inſtructing mankind in agriculture and uſeful arts. At laſt they returned to *Cuſha-dwíp*, and ſettled at a place which from them was named the *St'hán* of RA'JARA'JE'SWARA, and RA'JARA'JE'SWARÌ, and which appears to be the *Nyſa* of *Arabia*, called *Elim* in Scripture, and *El Tor* by modern geographers: but *Al Túr* belongs properly to the interior *dwíp* of *Cuſha*. They reſided long in that ſtation, converſing familiarly with men, till the iniquities of later generations compelled them to diſappear; and they have ſince been worſhipped under the titles of ISA'NA, or ISA; and ISA'NI, or ISÌ.

Since the goddeſs ISIS made her firſt appearance in *Egypt*, that country is called her *nurſing mother* in an inſcription mentioned by DIODORUS, and ſaid to have been

been found on a pillar in *Arabia*. She was reported by the *Egyptians*, to have been *Queen* of that country; and is declared in the *Puráns*, to have reigned over *Cuſha-dwíp within*, as her conſort has the title, in the *Arabian* inſcription, of *King* OSIRIS; conformably, in both inſtances, to the characters under which they appeared on the banks of the *Nile*. The place where ISIS was firſt viſible, became of courſe an object of worſhip; but, as it is not particularly noticed by the mythologiſts of the weſt, we cannot preciſely aſcertain its ſituation. It was probably one of the places in the Delta, each of which was denominated ISEUM; and I think it was the town of Isis, near *Sebennytus*, (*a*) now called *Bha-beit*, where the ruins of a magnificent temple, dedicated to ISIS, are ſtill to be ſeen. As YSIRIS came from the weſtern peninſula of *India*, he was conſidered in *Egypt* as a foreign divinity, and his temples were built out of the towns.

V. BHAVA, the author of *exiſtence*, and conſort of AMBA', the *Magna Mater* of the weſtern mythologiſts, had reſolved to ſet mankind an example of performing religious auſterities, and choſe for that purpoſe an *Aranya*, or *uninhabited foreſt*, on the banks of the *Nile*; but AMBA', named alſo BHAVA'NÌ and UM'A, being uneaſy at his abſence, and gueſſing the place of his retirement, aſſumed the character of ARANYA-DE'VÌ, or Goddeſs of the Foreſt, and appeared ſporting among the trees at a place called afterwards *Cámavana*, or the Wood of Deſire, from the impreſſion which her appearance there made on the amorous deity. They retired into an *Atavì*, or the impervious foreſt, whence the Goddeſs acquired alſo the title of ATAVÌ-DE'VÌ; and the ſcene of their mutual careſſes had the name of *Bhavátavi-ſt'hána*, which is mentioned in the *Védas*. The place of their ſubſequent reſidence, near the *Nile*, was denominated *Crírávana*, or the Grove of Dalliance;

(*a*) Tab. Peutinger. Plin. Steph. Byzantium.

and that where BHAVA was interrupted in his devotions, was firſt called *Bhava-ſt'hán*, and ſeems to be the celebrated *Bubaſtos*, or, in the oblique caſe, *Burbaſton*, peculiarly ſacred to DIANA, the Goddeſs of Woods. From *Bhavátavì*, which was at ſome diſtance from the *Nile*, in the midſt of an impervious foreſt, the *Greeks* made *Butoi* in the oblique caſe, whence they formed *Buto* and *Butús*: and there alſo ſtood a famous temple of DIANA. The ſituation of *Crírávana* cannot be ſo eaſily aſcertained; but it could not have been far from the two laſt-mentioned places, and was probably in the Delta, where we find a moſt diſtinguiſhed temple of VENUS at *Aphroditopolis*, (*a*,) now *Atar-bekhi*, which, according to STEPHANUS of *Byzantium*, was at no great diſtance from *Atribi*. The Goddeſs had, indeed, laid aſide the character of DIANA when BHAVA perceived her, and aſſumed that of BHAVA'NI, or VENUS. The three places of worſhip here mentioned, were afterwards continually viſited by numerous pilgrims, whom the *Brahmánda-purán*, from which the whole fable is extracted, pronounces entitled to delight and happineſs both in this world and the next.

BHAVE'SWARA ſeems to be the BUSIRIS of *Egypt*; for STRABO aſſerts, poſitively, that no *Egyptian* king bore that name; though altars, on which men were anciently ſacrificed, were dedicated to BUSIRIS; and the human victims of the *Hindus* were offered to the conſort of BHAVE'SWARA. The *Naramédha*, or *ſacrifice of a man*, is allowed by ſome ancient authorities; but ſince it is prohibited under pain of the ſevereſt torture in the next world, by the writers of the *Bráhma*, of the *Á'ditya-purán*, and even of the *Bhágavat* itſelf, we cannot imagine that any *Bráhmen* would now officiate at ſo horrid a ceremony; though it is aſſerted by ſome,

(*a*) Herod. B. 2. C. 42.

ſome, that the *Pámaras*, or *Pariar* nations, in different parts of *India*, diſregard the prohibition; and that the *Carharas*, who were allowed by PARA'SURA'MA to ſettle in the *Cóncan*, to ſacrifice a man, in the courſe of every generation, to appeaſe the wrath of RE'NUCA'-DE'VI'.

Before we quit the ſubject of *Atavì*, we muſt add two legends from the *Brâhmánda*, which clearly relate to *Egypt*. A juſt and brave king, who reigned on the borders of *Himálaya*, or *Imaus*, travelled over the world to deſtroy the robbers who then infeſted it; and, as he uſually ſurpriſed them by *night*, he was ſurnamed NACTAMCHARA. To his ſon NIS'A'CHARA, whoſe name had the ſame ſignification, he gave the kingdom of *Barbara*, near the Golden Mountains, above *Syene*; and NIS'A'CHARA followed, at firſt, the example of his father, but at length grew ſo inſolent as to contend with INDRA, and oppreſſed both *Dévas* and *Dánavas*, who had recourſe to ATAVI'-DE'VI', and ſolicited her protection. The Goddeſs adviſed them to lie for a time concealed in *Swerga*, by which we muſt here underſtand the *mountains*; and, when the tyrant raſhly attempted to drive her from the banks of the *Nile*, ſhe attacked and ſlew him. The *Dévas* then returned ſinging her praiſes; and on the ſpot where ſhe fought with NIS'A'CHARA they raiſed a temple, probably a pyramid, which from her was called *Atavì-mandira*. Two towns in *Egypt* are ſtill known to the *Copts* by the names of *Atſi*, *Atſieh*, and *Itſu*; and to both of them the *Greeks* gave that of *Aphroditopolis*. The diſtrict round the moſt northerly of them is to this day named *Ibrit*, which M. D'ANVILLE with good reaſon thinks a corruption of *Aphrodite*; but *Atavimandir* is *Atſi* to the ſouth of *Alkáhirah*, not the *Atſi* or *Itſu* near *Thebes*, which alſo is mentioned in the *Puránas*, and ſaid to have ſtood in the foreſts of *Tapas*.

Another

Another title of the Goddeſs was ASHTA'RA', which ſhe derived from the following adventure. VIJAYA'S-WA, or *victorious on horſeback*, was a virtuous and powerful king of the country round the *Niſhadha* Mountains; but his firſt miniſter, having revolted from him, collected an army of *Mléch'has* in the hills of *Gandha-mádan*, whence he deſcended in force, gave battle to his maſter, took him priſoner, and uſurped the dominion of his country. The royal captive, having found means to eſcape, repaired to the banks of the *Cálì*, and fixing eight ſharp iron ſpikes in a circle at equal diſtances, placed himſelf in the centre, prepared for death, and reſolved to perform the moſt rigorous acts of devotion. Within that circle he remained a whole year, at the cloſe of which the Goddeſs appeared to him, iſſuing like a flame from the eight iron points; and preſenting him with a weapon called *Aſtárá mudgara*, or a ſtaff armed with eight ſpikes fixed in an iron ball, ſhe aſſured him, that all men, who ſhould ſee that ſtaff in his hand, muſt either ſave themſelves by precipitate flight, or would fall dead and mangled on the ground. The king received the weapon with confidence, ſoon defeated the uſurper, and erected a pyramid in honour of the Goddeſs, by the name of ASHTA'RA'-DE'VÌ. The writer of the *Purána* places it near the *Cálì* river in the woods of *Tapas*; and adds, that all ſuch as viſit it will receive aſſiſtance from the Goddeſs for a whole year. *Aſhtan* means *eight*; and the word *ára* properly ſignifies the *ſpoke of a wheel*, yet is applied to any thing reſembling it; but, in the popular *Indian* dialects, *aſhta* is pronounced *átt*; and the appearance, which STRABO mentions, of the Goddeſs APHRODITE under the name of ATTARA, muſt, I think, be the ſame with that of ASHTA'RA'. The *Aſhtaroth* of the *Hebrews*, and the old *Perſian* word *aſtárah*, now written *ſitárah*, (or a *ſtar with eight rays*,) are moſt probably derived from the two *Sanſcrit* words. Though the place where VIJAYAS'WA raiſed his pyramid, or temple,

was named *Aſhtárá-ſ'hán*, yet, as the Goddeſs to whom he inſcribed it was no other than ATAVÍ-*dévì*, it has retained among the *Copts* the appellation of *Atſi*, or *Atſu*, and was called *Aphroditopolis* by the *Greeks*: it is below *Akmim*, on the weſtern bank of the *Nile*.

VI. Among the legends concerning the transformation of DE'VÍ, or Φυσις πολύμορφος, we find a wild aſtronomical tale in the *Náſatya Saṅhitá*, or Hiſtory of the *Indian* CASTOR and POLLUX. In one of her *forms*, it ſeems, ſhe appeared as PRA'BHA' or *Light*, and aſſumed the ſhape of *Aſwiní*, or a *mare*, which is the firſt of the lunar manſions. The Sun approached her in the form of a horſe; and he no ſooner had touched her noſtrils with his, than ſhe conceived *the twins*, who, after their birth, were called *Aſwiní-cumárau*, or *the two ſons* of ASWINÍ. Being left by their parents, who knew their deſtiny, they were adopted by BRA'HMA, who entruſted them to the care of his ſon DACSHA; and, under that ſage preceptor, they learned the whole *Ayurvéda*, or ſyſtem of medicine. In their early age they travelled over the world, performing wonderful cures on gods and men; and they are generally painted on horſeback, in the forms of beautiful youths, armed with javelins. At firſt they reſided on the *Cula* Mountains, near *Colchis*; but INDRA, whom they had inſtructed in the ſcience of healing, gave them a ſtation in *Egypt*, near the river *Cáli*, and their new abode was from them called *Aſwiſ'hán*. As medicated baths were among their moſt powerful remedies, we find near their ſeat a pool, named *Abhimatada*, or *granting what is deſired*; and a place called *Rúpa-yauvana ſ'hala*, or the *land of beauty and youth*. According to ſome authorities, one of them had the name of A'SWIN, and the other of CUMA'R; one of NA'SATYA, the other of DASRA; but, by the better opinion, thoſe appellations are to be uſed in the dual number, and applied to them both. They are alſo called ASWANA'SAU, or ASWACANA'SAU, becauſe

becauſe their mother conceived them by her *noſtrils*; but they are conſidered as united ſo intimately, that *each ſeems either*, and they are often held to be one individual deity. As twin brothers, the two DASRAS, or CUMA'RAS, are evidently the DIOSCORI of the *Greeks*; but when repreſented as an individual, they ſeem to be ÆSCULAPIUS, which my *Pandit* ſuppoſes to be ASWICULAPA, or *Chief of the race of Aſwi*. That epithet might, indeed, be applied to the Sun; and ÆSCULAPIUS, according to ſome of the weſtern mythologiſts, was a form of the Sun himſelf. The adoption of the twins by BRA'HMA, whoſe favourite bird was the phœnicopteros, which the *Europeans* changed into a ſwan, may have given riſe to the fable of LEDA: but we cannot wonder at the many diverſities in the old mythological ſyſtem, when we find in the *Puránas* themſelves very different genealogies of the ſame divinity, and very different accounts of the ſame adventure.

ÆSCULAPIUS, or ASCLEPIUS, was a ſon of APOLLO; and his mother, according to the *Phenicians*, was a goddeſs, that is, a form of DE'VI'. He too was abandoned by his parents, and educated by AUTOLAUS, the ſon of ARCAS, *(a.)* The *Aſwiculapas*, or *Aſclepiades*, had extenſive ſettlements in *Theſſaly*, *(b,)* and, I believe, in *Meſſenia*. The word *Aſwinì* ſeems to have given a name to the town of *Aſphynis*, now *Asſun*, in Upper *Egypt*; for *Aſwa*, a *Horſe*, is indubitably changed by the *Perſians* into *Aſb*, or *Aſp*: but *Aſwi-ſt'hán* was probably the town of *Abydus* in the *Thebais*; and might have been ſo named from *Abhida*, a contraction of *Abhimatada*: for STRABO informs us that it was anciently a very large city, the ſecond in *Egypt*, after *Thebes*; that it ſtood about ſeven miles and a half to the weſt of the *Nile*; that a celebrated temple of OSIRIS was near it, and a magnificent edifice

(a) Pauſan. B. 7. C. 23. *(b)* Pauſan. B. 8. C. 25.

ſice in it, called the palace of MEMNON; that it was famed alſo for a well or pool of water, with winding ſteps all round it; that the ſtructure and workmanſhip of the reſervoir were very ſingular, the ſtones uſed in it of an aſtoniſhing magnitude, and the ſculpture on them excellent, *(a.)* HERODOTUS inſiſts that the names of the DIOSCURI were unknown to the *Egyptians*; but ſince it is poſitively aſſerted in the *Purânas*, that they were venerated on the banks of the *Nile*, they muſt have been revered, I preſume, in *Egypt* under other names. Indeed, HARPOCRATES and HALITOMENION, the twin ſons OSIRIS and ISIS, greatly reſemble the DIOSCURI of the *Grecian* Mythologiſts.

VII. Before we enter on the next legend, I muſt premiſe, that *íđa*, pronounced *íra*, is the root of a *Sanſcrit* verb, ſignifying *praiſe*, and ſynonymous with *íla*, which often occurs in the *Véda*. The *Rigvéda* begins with the phraſe *Agnim ílé*, or, *I ſing praiſe to fire*. VISHNU then had two warders of his ethereal palace, named JAYA and VIJAYA, who carried the pride of office to ſuch a length, that they inſulted the ſeven *Maharſhis*, who had come, with SANACA at their head, to preſent their adorations: but the offended *Riſhis* pronounced an imprecation on the inſolent warders, condemning them to be *adhóyóni*, or *born below*, and to paſs through three mortal forms before they could be re-admitted to the divine preſence. In conſequence of this execration, they firſt appeared on earth as HIRANYA'CSHA, or *Golden-eyed*; and HIRANYACASIPU, or *Clad in gold*; ſecondly, as RA'VANA and CUMBHACARNA; and laſtly, as CANSA and SIS'UPA'LA.

In their firſt appearance they were the twin ſons of CASYAPA and DITI. Before their birth, the body of their mother blazed like the ſun; and the *Dévatas*, unable

(a) Strabo, B. 9. p. 434, 438.

unable to bear its exceſſive *heat* and *light*, retired to the banks of the *Cáli*, reſolving to lie concealed till ſhe was delivered; but the term of her geſtation was ſo long, and her labour ſo difficult, that they remained a thouſand years near the holy river, employed in acts of devotion. At length DE'VÌ appeared to them in a new character, and had afterwards the title of I'DI'TA, or I'LI'TA, becauſe ſhe was *praiſed* by the Gods in their hymns, when they implored her aſſiſtance in the delivery of DITI. She granted their requeſt, and the two *Daityas* were born; after which I'LI'TA-DE'VÌ aſſured mankind, that any woman, who ſhould fervently invoke her in a ſimilar ſituation, ſhould have immediate relief. The *Dévas* erected a temple in the place where ſhe made herſelf viſible to them, and it was named the *ſt'hán* of I'DI'TA, or I'LI'TA; which was probably the sown of *Idithya*, or *Ilithya*, in Upper *Egypt*; where ſacred rites were performed to EITITHYA, or ELEUTHO, the LUCINA of the *Latians*, who aſſiſted women in labour. It ſtood cloſe to the *Nile*, oppoſite to Great *Apollonopolis*, and ſeems to be the *Leucothea* of PLINY. This goddeſs is now invoked in *India* by women in child-bed, and a burnt-offering of certain perfumes is appropriated to the occaſion.

VIII. We read in the *Mahad-himálaya-c'handa*, that, after a deluge, from which very few of the human race were preſerved, men became ignorant and brutal, without arts or ſciences, and even without a regular language; that part of *Sanc'ha-dwip*, in particular, was inhabited by various tribes, who were perpetually diſputing; but that I'SWARA deſcended among them, appeaſed their animoſities, and formed them into a community of citizens *mixed* without invidious diſtinctions; whence the place where he appeared was denominated *Miśra-ſt'hán*; that he ſent his conſort VA'GE'SWARÍ, or the Goddeſs of Speech, to inſtruct the riſing generations in arts and language; for which purpoſe ſhe alſo viſited the *dwip* of CUSHA. Now the ancient

ancient city of MISRA was *Memphis;* and when the ſeat of government was transferred to the oppoſite ſide of the river, the new city had likewiſe the name of *Miſr*, which it ſtill retains; for *Alkáhirah*, or the Conquereſs, vulgarly *Cairo*, is merely an *Arabick* epithet.

VA'GI'SWARA, or VA'GI'SA', commonly pronounced BAG'I'SWAR, and BA'GI's, means the Lord of *Speech;* but I have ſeen only one temple dedicated to a god with that title: it ſtands at *Gangápur*, formerly *Dehterea*, near *Banáres*, and appears to be very ancient. The image of VA'GI'SWARA, by the name of SIRO'DE'VA, was brought from the weſt by a grandſon of CE'TU-MISRA, deſcended from GAUTAMA, together with that of the God's conſort and ſiſter, vulgarly named BASSARI; but the *Bráhmens* on the ſpot informed me, that her true name was BA'GI'SWARI'. The preciſe meaning of SIRO'DE'VA is not aſcertained: if it be not a corruption of SRI'DE'VA, it means the God of the *Head:* but the generality of *Bráhmens* have a ſingular diſlike to the deſcendants of GAUTAM, and object to their modes of worſhip, which ſeem, indeed, not purely *Indian*. The prieſts of BA'GI'SWARA, for inſtance, offer to his conſort a lower mantle with a red fringe, and an earthen pot ſhaped like a coronet. To the god himſelf they preſent a vaſe full of arak: and they even ſacrifice a hog to him, pouring its blood before the idol, and reſtoring the carcaſe to its owner; a ceremony which the *Egyptians* performed in honour of BACCHUS OSIRIS, whom I ſuppoſe to be the ſame deity, as I believe the *Baſſarides* to have been ſo named from *Baſſari*. Several demigods (of whom CICERO reckons five) *(a)* had the name of BACCHUS; and it is not improbable that ſome confuſion has been cauſed by the reſemblance of names. Thus BA'GI'SWARA was changed by the *Greeks* into BACCUS OSIRIS; and when

(a) De Nat. Deor.

when they introduced a foreign name, with the termination of a caſe in their own tongue, they formed a nominative from it; hence from BHAGAWA'N alſo they firſt made BACCHON, and afterwards BACCHOS; and, partly from that ſtrange careleſſneſs conſpicuous in all their inquiries, partly from the reſerve of the *Egyptian* prieſts, they melted the three divinities of *Egypt* and *India* into one, whom they miſcalled OSIRIS. We have already obſerved, that YSIRIS was the truer pronunciation of that name, according to HELLANICUS; though PLUTARCH inſiſts that it ſhould be SIRIS, or SIRIUS: but YSIRIS, or ISWARA, ſeems in general appropriated to the incarnations of MAHA'DE'VA, while SIRIS, or SIRIUS, was applied to thoſe of VISHNU.

IX. When the *Pándavas*, according to the *Vrĭhadhaima*, wandered over the world, they came to the banks of the *Cálì* river, in *Sanc'ha-dwíp*, where they ſaw a three-eyed man ſitting with kingly ſtate, ſurrounded by his people, and by animals of all ſorts, whom he was inſtructing in ſeveral arts, according to their capacities. To his human ſubjects he was teaching agriculture, elocution, and writing. The deſcendants of PANDU, having been kindly received by him, related their adventures at his requeſt; and he told them, in return, that, having quarrelled in the manſion of BRA'HMA, with DACSHA, his father-in-law, he was curſed by MENU, and doomed to take the form of a *Mánava*, or *man*, whence he was named on earth A'MANE'SWARA; that his faithful conſort transformed herſelf into the river *Cálì*, and purified his people; while he guided them with the ſtaff of empire, and gave them inſtruction, of which he had found them in great need. The place, where he reſided, was called *A'manéſwara-ſt'hán*, or the ſeat of A'MAN, or A'MON, which can be no other than the *Amonno* of Scripture, tranſlated *Dioſpolis*, by the Seventy Interpreters; but it was *Dioſpolis* between the canals of the Delta, near the

the ſea and the lake *Manzalè*; for the Prophet NAHUM *(a)* deſcribes it as a town *ſituated among rivers, with waters round about it, and the ſea for its rampart*; ſo that it could not be either of the towns named alſo *Dioſpolis* in Upper *Egypt*; and the *Hindu* author ſays expreſsly, that it lay to the north of *Himádri*.

Having before declared my opinion, that the *Noph* of the three greater *Prophets* was derived from *Nabhas*, or the *ſky*, and was properly called *Nabha-iſwara ſt'hán*, or *Nabha-ſt'hán*, I have little to add here. HOSEA once calls it *Moph*, *(b,)* and the *Chaldean* paraphraſt, *Maphes*; while *Rabbi*, KIMCHI aſſerts, that *Moph* and *Noph* were one and the ſame town. The Seventy always render it *Memphis*, which *Copts* and *Arabs* pronounce *Menuf*, or *Menf*; and though I am well aware that ſome travellers, and men of learning, deny the modern *Menf* to be on the ſite of *Memphis*, yet in the former Section I have given my reaſons for diſſenting from them, and obſerved, that *Memphis* occupied a vaſt extent of ground along the *Nile*, conſiſting, in fact, of ſeveral towns or diviſions, which had become contiguous by the acceſſion of new buildings. May not the words *Noph* and *Menf* have been taken from *Nabha* and *Mánava*, ſince *Nabhómánava*, as a title of ISWARA, would ſignify the *celeſtial man*? The *Egyptian* prieſts had nearly the ſame ſtory which we find in the *Puráns*; for they related, that the ocean formerly reached to the ſpot where *Memphis* was built by king MINES, MINAS, or MINEVAS, who forced the ſea back, by altering the courſe of the *Nile*, which depoſiting its mud in immenſe quantities, gradually formed the *Delta*.

Dioſpolis, diſtinguiſhed by the epithet *great*, was a name of *Thebes*, which was alſo called the City of the Sun,

(a) Ch. 3. v. 8. *(b)* Ch. 9. v. 6.

Sun, *(a)* from a celebrated temple dedicated to that luminary, which I ſuppoſe to be the *Súryéſwara-ſt'hán* of the old *Hindu* writers. The following legend concerning it is extracted from the *Bháſcara-máhátmya*. The ſon of So'MARA'JA, named PUSHPACE'TU, having inherited the dominions of his father, neglected his public duties, contemned the advice of his miniſters, and abandoned himſelf to voluptuouſneſs; till BHI'MA, ſon of PA'MARA, (or of an *outcaſt*,) deſcended from the hills of *Níládri*, and laid ſiege to his metropolis. The prince, unable to defend it, made his eſcape, and retired to a wood on the banks of the *Cálì*. There, having bathed in the ſacred river, he performed penance for his former diſſolute life, ſtanding twelve days on one leg, without even taſting water, and with his eyes fixed on the Sun; the regent of which appeared to him in the character of SU'RYE'SWARA, commanding him to declare what he moſt deſired. "Grant me *mócſha*, or beautitude," ſaid PUSHPACE'TU, proſtrating himſelf before the deity; who bade him be patient, aſſured him that his offences were expiated, and promiſed to deſtroy his enemies with intenſe heat; but ordered him to raiſe a temple, inſcribed to SU'RYE'SWARA, on the very ſpot where he then ſtood; and declared that he would efface the ſins of all ſuch pilgrims as ſhould viſit it with devotion. He alſo directed his votary, who became, after his reſtoration, a virtuous and fortunate monarch, to celebrate a yearly feſtival in honour of SU'RYA, on the ſeventh lunar day, in the bright half of *Mágha*. We need only add, that *Heliopolis*, in Lower *Egypt*, though a literal tranſlation of *Súrya-ſt'hán*, could not be the ſame place, as it was not on the banks of the *Nile*.

X. One of the wildeſt fictions, ever invented by mythologiſts, is told in the *Pádma* and the *Bhágavat*; yet

(a) Diod. Sic. B. 2. c. 2.

yet we find an *Egyptian* tale very ſimilar to it. The wife of CA'S'YA, who had been the *guru*, or ſpiritual guide, of CRISHNA, complained to the incarnate God, that the ocean had ſwallowed up her children near the plain of *Prabhása*, or the weſtern coaſt of *Gujara*, now called *Gujarat*; and ſhe ſupplicated him to recover them. CRISHNA haſtened to the ſhore, and being informed by the Sea-god, that SANC'HA'SURA, or PA'NCHAJANYA, had carried away the children of his preceptor, he plunged into the waves, and ſoon arrived at *Cuſha-dwíp*, where he inſtructed the *Cutila-cêſas* in the whole ſyſtem of religious and civil duties, cooled and embelliſhed the peninſula, which he found ſmoking from the various conflagrations which had happened to it, and placed the government of the country on a ſecure and permanent baſis. He then diſappeared; and, having diſcovered the haunt of SANC'HA'SURA, engaged and ſlew him, after a long conflict, during which the ocean was violently agitated, and the land overflowed; but, not finding the *Bráhmen's* children, he tore the monſter from his ſhell, which he carried with him as a memorial of his victory, and uſed afterwards in battle by way of a trumpet. As he was proceeding to *Varáha-dwíp*, or *Europe*, he was met by VARUNA, the chief God of the Waters, who aſſured him poſitively, that the children of CA'S'YA were not in his domains. The preſerving power then deſcended to *Yamapurí*, the infernal city, and, ſounding the ſhell *Pánchajanya*, ſtruck ſuch terror into YAMA, that he ran forth to make his proſtrations, and reſtored the children, with whom CRISHNA returned to their mother.

Now it is related by PLUTARCH, *(a)* that GARMATHONE, queen of *Egypt*, having loſt her ſon, prayed fervently to ISIS, on whoſe interceſſion OSIRIS deſcended to

(a) On Rivers. *art.* Nile.

to the ſhades, and reſtored the prince to life; in which fable OSIRIS appears to be CRISHNA, the *black* divinity. *Garmatho*, or *Garbatho*, was the name of a hilly diſtrict, bordering on the land of the *Troglodytes*, or *Sanc'háſuras;* and *Ethiopia* was in former ages called *Egypt*. The flood in that country is mentioned by CEDRENUS, and ſaid to have happened fifty years after CECROPS, the firſt king of *Athens*, had begun his reign. *Abyſſinia* was laid waſte by a flood, according to the Chronicle of *Axum*, about 1600 years before the birth of CHRIST *(a;)* and CECROPS, we are told, began to reign 1657 years before that epoch; but it muſt be confeſſed that the chronology of ancient *Greece* is extremely uncertain.

XI. Having before alluded to the legends of GUPTA and CARDAMA, we ſhall here ſet them down more at large, as they are told in the *Puránas*, entitled *Brahmánda* and *Scánda*, the ſecond of which contains very valuable matter concerning *Egypt*, and other countries in the weſt. SU'RYA having directed both gods and men to perform ſacred rites in honour of VISHNU, for the purpoſe of counteracting the baneful influence of SANI, they all followed his directions, except MAHA'DE'VA, who thought ſuch homage inconſiſtent with his exalted character; yet he found it neceſſary to lie for a time *concealed*, and retired to *Barbara*, in *Sanc'ha-dwíp*, where he remained ſeven years *hidden* in the *mud* which covered the banks of the *Cáli:* hence he acquired the title of GUPTE'SWARA. The whole world felt the loſs of his vivifying power, which would long have been ſuſpended, if MANDAPA, the ſon of CUSHMANDA, had not fled, to avoid the puniſhment of his vices and crimes, into *Cuſha-dwíp;* where he became a ſincere penitent, and wholly devoted himſelf to the worſhip of MAHA'DE'VA, conſtantly ſinging his praiſe, and dancing in honour

(a) Bruce's Travels, vol. I. 398.

honour of him: the people, ignorant of his former diſſolute life, took him for a holy man, and loaded him with gifts till he became a chief among the votaries of the *concealed* God, and at length formed a deſign of reſtoring him to light. With this view he paſſed a whole night in *Cardama-ſt'hán*, chanting hymns to the mighty power of deſtruction and renovation, who, pleaſed with his piety and his muſick, ſtarted from the *mud*, whence he was named CARDAME'SWARA, and appeared openly on earth; but, having afterwards met SANAISCHARA, who ſcornfully exulted on his own power *in compelling the Lord of three Worlds to conceal himſelf in a fen*, he was abaſhed by the taunt, and aſcended to his palace on the top of *Cailáſa*.

GUPTE'SWARA-STHAN, abbreviated into *Gupta*, on the banks of the *Nile*, is the famed town *Coptos*, called *Gupt* or *Gypt* to this day; though the *Arabs*, as uſual, have ſubſtituted their *káf* for the true initial letter of that ancient word. I am even informed, that the land of *Egypt* is diſtinguiſhed in ſome of the *Puránas* by the name of *Gupta-ſt'hán*; and I cannot doubt the information, though the original paſſages have not yet been produced to me. Near *Gupta* was *Cardamaſt'hán*, which I ſuppoſe to be *Thebes*, or part of it; and CADMUS, whoſe birth-place it was, I conceive to be ISWARA, with the title CARDAMA, who invented the *ſyſtem of letters*, or at leaſt arranged them as they appear in the *Sanſcrit* grammars. The *Greeks*, indeed, confounded CARDAME'SWARA with CARDAMA, father of VARUNA, who lived on the weſtern coaſts of *Aſia*; whence CADMUS is by ſome called an *Egyptian*, and by others, a *Phenician*; but it muſt be allowed, that the writers of the *Puránas* alſo have cauſed infinite confuſion by telling the ſame ſtory in many different ways; and the two CARDAMAS may, perhaps, be one and the ſame perſonage.

"CADMUS was born, ſays DIODORUS, *(a)* at *Thebes*, "in *Egypt*: he had ſeveral ſons, and a daughter named "SEMELE, who became pregnant, and, in the *ſeventh* "month, brought forth an imperfect male child greatly "reſembling OSIRIS; whence the *Greeks* believed, that "OSIRIS was the ſon of CADMUS and SEMELE." Now I cannot help believing, that OSIRIS of *Thebes* was ISWARA ſpringing, after his concealment for *ſeven* years, from the mud *(Cardama)* of the river *Syámalà*, which is a *Pauranic* name for the *Nile*: whatever might have been the grounds of ſo ſtrange a legend, it probably gave riſe to the popular *Egyptian* belief, that the human race were produced from the mud of that river; ſince the appearance of CARDAME'SWARA revivified nature, and repleniſhed the earth with plants and animals.

XII. The next legend is yet ſtranger, but not more abſurd than a ſtory which we ſhall find among the *Egyptians*, and which in part reſembles it. MAHA'DE'VA and PA'RVATÌ were playing with dice at the ancient game of *Chaturanga*, when they diſputed and parted in wrath; the goddeſs retiring to the foreſt of *Gaurì*, and the god repairing to *Cuſhadwip*: they ſeverally performed rigid acts of devotion to the Supreme Being; but the fires, which they kindled, blazed ſo vehemently as to threaten a general conflagration. The *Dévas* in great alarm haſtened to BRA'HMA, who led them to MAHA'DE'VA, and ſupplicated him to recall his conſort; but the wrathful deity only anſwered, that ſhe muſt come by her own free choice: they accordingly diſpatched GANGA', the river-goddeſs, who prevailed on PA'RVATÌ to return to him on condition that his love for her ſhould be reſtored. The celeſtial mediators then employed CA'MA-DE'VA, who wounded SIVA with one

(a) B. 1. C. 13.

one of his flowery arrows; but the angry divinity reduced him to aſhes with a flame from his eye. PA'RVATÌ ſoon after preſented herſelf before him in the form of a *Cirâtì*, or daughter of a mountaineer, and, ſeeing him enamoured of her, reſumed her own ſhape. In the place where they were reconciled, a grove ſprang up, which was named *Cámavana*; and the relenting god, in the character of CA'ME'SWARA, conſoled the afflicted RETI, the widow of CA'MA, by aſſuring her, that ſhe ſhould rejoin her huſband when he ſhould be born again in the form of PRADYUMNA, ſon of CRISHNA, and ſhould put SAMBARA to death. This favourable prediction was in due time accompliſhed; and PRADYUMNA having ſprung to life, he was inſtantly ſeized by the demon SAMBARA, who placed him in a cheſt, which he threw into the ocean; but a large fiſh, which had ſwallowed the cheſt, was caught in a net, and carried to the palace of a tyrant, where the unfortunate RETI had been compelled to do menial ſervice: it was her lot to open the fiſh, and, ſeeing an infant in the cheſt, ſhe nurſed him in private, and educated him till he had ſufficient ſtrength to deſtroy the malignant SAMBARA. He had before conſidered RETI as his *mother*; but, the minds of them both being irradiated, the prophecy of MAHA'DE'VA was remembered, and the god of Love was again united with the goddeſs of Pleaſure. One of his names was PUSHPADHANVA, or *with a flowery bow*; and he had a ſon, VISVADHANVA, from whom VIJAYADHANVA and CIRTIDHANVA lineally ſprang; but the two laſt, with whom the race ended, were ſurnamed CAUNA'PA, for a reaſon which ſhall preſently be diſcloſed.

VISVADHANVA, with his youthful companions, was hunting on the ſkirts of HIMA'LAYA, where he ſaw a white elephant of an amazing ſize with four tuſks, who was diſporting himſelf with his females: the prince imagined him to be AIRA'VATA, the great elephant of INDRA, and

ordered a circle to be formed round him; but the noble beaſt broke through the toils, and the hunters purſued him from country to country, till they came to the burning ſands of *Barbara*, where his courſe was ſo much impeded, that he aſſumed his true ſhape of a *Rácſhaſa*, and began to bellow with the ſound of a large drum, called *dundu*, from which he had acquired the name of DUNDUBHI. The ſon of CAMA, inſtead of being diſmayed, attacked the giant, and, after an obſtinate combat, ſlew him; but was aſtoniſhed on ſeeing a beautiful youth riſe from the bleeding body, with the countenance and form of a *Gandharva*, or celeſtial quiriſter; who told him, before he vaniſhed, that "he had been expelled "for a time from the heavenly manſions, and, as a pu-"niſhment for a great offence, had been condemned to "paſs through a mortal ſtate in the ſhape of a giant, "with a power to take other forms; that his crime was "expiated by death, but that the prince deſerved, and "would receive, chaſtiſement, for moleſting an ele-"phant who was enjoying innocent pleaſures." The place, where the white elephant reſumed the ſhape of a *Rácſhaſa*, was called *Rácſhaſa-ſt'hán*; and that where he was killed, *Dandubhi-mára-ſt'hán*, or *Rácſhaſa-móc-ſhana*, becauſe he there acquired *mócſha*, or a releaſe from his mortal body. It is declared in the *Uttara-cha-ritra*, that a pilgrimage to thoſe places, with the performance of certain holy rites, will ever ſecure the pilgrims from the dread of giants and evil ſpirits.

CANTACA, the younger brother of DUNDUBHI, meditated vengeance, and aſſuming the character of a *Bráhman*, procured an introduction to VISVADHANWA as a perſon eminently ſkilled in the art of cookery: he was accordingly appointed chief cook, and a number of *Bráhmens* having been invited to a ſolemn entertainment, he ſtewed a *cuhapa* or *corpſe*, (ſome ſay *putrid fiſh*,) and gave it in ſoup to the gueſts; who, diſcovering the abominable affront,

affront, were enraged at the king, telling him, that he ſhould live twelve years as a night-wanderer, feeding on *cunapas*, and that *Caunapa* ſhould be the ſurname of his deſcendants: ſome add, that, as ſoon as this curſe was pronounced, the body of VISVADHANWA became feſtering and ulcerous, and that his children inherited the loathſome diſeaſe.

We find clear traces of this wild ſtory in *Egypt*; which from CA'MA was formerly named *Chemia*, and it is to this day known by the name of *Chemi* to the few old *Egyptian* families that remain: it has been conjectured, that the more modern *Greeks* formed the word *Chemia* from this name of *Egypt*, whence they derived their firſt knowledge of *Chemiſtry*. The god CAIMIS was the ſame, according to PLUTARCH, with ORUS the Elder, or one of the ancient APOLLOS; but he is deſcribed as very young and beautiful; and his conſort was named RHYTIA; ſo that he bears a ſtrong reſemblance to CA'MA, the huſband of RETI, or the CUPID of the *Hindus*. There were two gods named CUPID, ſays ÆLIAN *(a)*, the elder of whom was the ſon of LUCINA, and the lover, if not the huſband, of VENUS: the younger was her ſon. Now SMU, or TYPHON, ſays HERODOTUS, wiſhed to deſtroy ORUS, whom LATONA concealed in a grove of the iſland *Chemmis*, in a lake near *Butus*; but SMU, or SAMBAR, found means to kill him, and left him in the waters, where ISIS found him, and reſtored him to life *(b)*. ÆLIAN ſays, that the Sun, a form of OSIRIS, being diſpleaſed with CUPID, threw him into the ocean, and gave him a ſhell for his abode. SMU, we are told, was at length defeated and killed by ORUS. We have ſaid, that CA'MA was born again in this lower world, or became *Adhóyóni*, not as a puniſhment for his offence, which that word commonly implies, but as a mitigation of the

(a) B. 14. C. 28. *(b)* Diod. Sic. B. 14.

the chaſtiſement which he had received from ISWARA, and as a favour conferred on him in becoming a ſon of VISHNU: this may, therefore, be the origin both of the name and the ſtory of ADONIS; and the yearly lamentations of the *Syrian* damſels may have taken riſe from the ditties chanted by RETI, together with the *Apſaraſes*, or nymphs, who had attended CA'MA, when he provoked the wrath of MAHA'DE'VA: one of the ſweeteſt meaſures in *Sanſcrit* proſody has the name of *Reti vilápa*, or the *dirge* of RETI.

In the only remaining accounts of *Egyptian* Mythology, we find three kings of that country, named CAMEPHIS, which means in *Coptick*, according to JABLONSKI, the guardian divinity of *Egypt (a)*: the hiſtory of thoſe kings is very obſcure; and whether they have any relation to the three deſcendants of CA'MA, I cannot pretend to determine. The *Caunapas* appear to be the Νέκυες ἡμίθεοι ſuppoſed to have reigned in *Egypt*; for we learn from SYNCELLUS *(b)*, that the *Egyptians* had a ſtrange tale concerning a dynaſty of *dead men*; that is, according to the *Hindus*, of men afflicted with ſome ſphacelous diſorder, and, moſt probably, with *Elephantiaſis*. The ſeat of CUNAPA ſeems to have been *Canobus*, or *Canopus*, not far from *Alexandria*. That CANOPUS died there of a loathſome diſeaſe was aſſerted by the *Greek* Mythologiſts, according to the writer of the *Great Etymological Dictionary*, under the word Ἑλένειον; and he is generally repreſented in a black ſhroud, with a cap cloſely fitted to his head, as if his dreſs was intended to conceal ſome offenſive malady; whence the potters of *Canopus* often made pitchers with covers in the form of a cloſe cap. His tomb was to be ſeen at *Helenium*, near the town which bore his name; but that of his wife (who, according to EPIPHANIUS, was named EUMENUTHIS) was in a place called

(a) See Alphab. Tibet. p. 145. *(b)* P. 40, cited by Mr. BRYANT.

called *Menuthis*, at the diſtance of two ſtadia. There were two temples at *Canopus*; the more ancient inſcribed to HERCULES, which ſtood in the ſuburbs *(a)*, and the more modern, but of greater celebrity, raiſed in honour of SERAPIS *(b)*. Now there ſeems to be no ſmall affinity between the characters of DUNDHU and ANTÆUS, or VISVADHANWA and HERCULES. Many heroes of antiquity (CICERO reckons up *ſix*, and others *forty-three*, ſome of whom were peculiar to *Egypt*) had the title of HERCULES; and the *Greeks*, after their faſhion, aſcribed to one the mighty achievements of them all. ANTÆUS was, like DUNDHU, a favourite ſervant of OSIRIS, who intruſted part of *Egypt* to his government; but, having in ſome reſpect miſbehaved, he was depoſed, abſconded, and was hunted by HERCULES through every corner of *Africa*: hence I conclude, that *Dandhu-mára-ſt'hán* was the town called *Anteu* by the *Egyptians*, and *Antæopolis* by the *Greeks*, where a temple was raiſed and ſacrifices made to ANTÆUS, in hopes of obtaining protection againſt other demons and giants. *Rácſhaſa-ſt'hán* ſeems to be the *Rhacotis* of the *Greeks*, which CEDRENUS calls in the oblique caſe *Rhakhaſtèn*: it ſtood on the ſite of the preſent *Alexandria*, and muſt in former ages have been a place of conſiderable note; for PLINY tells us, that an old king of *Egypt*, named MESPHEES, had erected two obeliſks in it, and that ſome older kings of that country had built forts there, with garriſons in them, againſt the pirates who infeſted the coaſt *(c)*. When HERCULES had put on the fatal robe, he was afflicted, like VISVADHANWA, with a loathſome and excruciating diſeaſe, through the vengeance of the dying NESSUS. Others relate (for the ſame fable is often differently told by the *Greeks*) that HERCULES was covered with gangrenous ulcers from the venom of the *Lernean* ſerpent, and was cured in *Phenice* at a place called *Ake* (the *Acco*

(a) Herod. B. 2. *(b)* Strabo, B. 17. *(c)* Lib. 36. Cap. 9.

Acco of ſcripture) by the juice of a plant, which abounds both in that ſpot and on the banks of the *Nile (a)*. The *Greeks*, who certainly migrated from *Egypt*, carried with them the old *Egyptian* and *Indian* legends, and endeavoured (not always with ſucceſs) to appropriate a foreign ſyſtem to their new ſettlements. All their heroes or demi-gods, named HERACLES by them, and HERCULES by the *Latians*, (if not by the *Æolians*), were ſons of JUPITER, who is repreſented in *India* both by HERA, or SIVA, and by HERI, or VISHNU: nor can I help ſuſpecting, that HERCULES is the ſame with HERACULA, commonly pronounced *Hercul*, and ſignifying the *race* of HERA, or HERI. Thoſe heroes are celebrated in the concluding book of the *Mahábhárat*, entitled *Herivanſa*; and ARRIAN ſays, that the *Suraſeni*, or people of *Mat'hurà*, worſhipped HERCULES, by whom he muſt have meant CRISHNA and his deſcendants.

In the *Canopean* temple of SERAPIS, the ſtatue of the god was decorated with a *Cerberus* and a Dragon; whence the learned *Alexandrians* concluded, that he was the ſame with PLUTO: his image had been brought from *Sinope* by the command of one of the *Ptolemies*, before whoſe time he was hardly known in *Egypt*. SERAPIS, I believe, is the ſame with YAMA or PLUTO; and his name ſeems derived from the compound *Aſrapa*, implying *thirſt of blood*. The ſun in *Bhádra* had the title of YAMA, but the *Egyptians* gave that of PLUTO, ſays PORPHYRY, to the great luminary near the winter ſolſtice *(b)*. YAMA, the regent of hell, has two dogs, according to the *Puránas*, one of them, named CERBURA and SABALA, or *varied*; the other, SYA'MA, or *black*; the firſt of whom is alſo called *Triſiras*, or *with three heads*, and has the additional epithets of *Calmáſha*, *Chitra*, and *Cirmira*, all ſignifying

(a) Steph. Byzant. under *Ake*. (b) Cited by Euſeb.

ſying *ſtained*, or *ſpotted*. In PLINY, the words *Cimmerium* and *Cerberion* ſeem uſed as ſynonymous *(a)*; but, however that may be, the CERBURA of the *Hindus* is indubitably the CERBERUS of the *Greeks*. The Dragon of SERAPIS I ſuppoſe to be the *Séſhanága*, which is deſcribed as in the infernal regions by the author of the *Bhágavat*.

Having now cloſed my remarks on the parallel divinities of *Egypt* and *India*, with references to the ancient geographers of the countries adjacent to the *Nile*, I cannot end this ſection more properly than with an account of the *Jainas*, and the three principal deities of that ſect; but the ſubject is dark, becauſe the *Bráhmens*, who abhor the followers of JINA, either know little of them, or are unwilling to make them the ſubject of converſation: what they have deigned to communicate, I now offer to the Society.

Toward the middle of the period named *Padmacalpa*, there was ſuch a want of rain for many ſucceſſive years, that the greateſt part of mankind periſhed, and BRA'HMA himſelf was grieved by the diſtreſs which prevailed in the univerſe: RIPUNJAYA then reigned in the weſt of *Cuſha-dwip*, and, ſeeing his kingdom deſolate, came to end his days at *Cáſi*. Here we may remark, that *Cáſi*, or *the Splendid*, (a name retained by PTOLEMY in the word *Caſidia*,) is called *Banáres* by the *Moguls*, who have tranſpoſed two of the letters in its ancient epithet *Váránesi*; a name in ſome degree preſerved alſo by the *Greeks* in the word *Aornis* on the *Ganges*; for, when old *Cáſi*, or *Caſſidia*, was deſtroyed by BHAGAWAN, according to the *Puránas*, or by BACCHUS, according to DIONYSIUS PERIEGETES, it was rebuilt at ſome diſtance from its former ſite, near a place called *Sivabar*, and had the name of *Váránaſi*, or *Aornis*,

(a) Lib. 6. C. 6.

Aornis, which we find alſo written *Avernus*. The word *Váránaſì* may be taken, as ſome *Brâhmens* have conjectured, from the names of two rivulets, *Varuna* and *Aſì*, between which the town ſtands; but more learned grammarians deduce it from *vara*, or *moſt excellent*, and *anas*, or *water*, whence come *Váránaſì*, an epithet of *Gangà*, and *Váránaſì* (formed by PA'NINI's rule) of the city raiſed on her bank. To proceed: BRA'HMA offered RIPUNJAYA the dominion of the whole earth, with *Cáſi* for his metropolis, directing him to collect the ſcattered remains of the human race, and to aid them in forming new ſettlements; telling him, that his name ſhould thenceforth be DIVO'DA'SA, or *Servant of Heaven*. The wiſe prince was unwilling to accept ſo burdenſome an office, and propoſed as the condition of his acceptance, that the glory which he was to acquire, ſhould be excluſively his own, and that no *Dêvatà* ſhould remain in his capital: BRA'HMA, not without reluctance, aſſented; and even MAHA'DE'VA, with his attendants, left their favourite abode at *Cáſi*, and retired to the *Mandara* hills near the ſource of the *Ganges*. The reign of DIVODAS began with acts of power, which alarmed the gods; he depoſed the Sun and Moon from their ſeats, and appointed other regents of them, making alſo a new ſort of fire: but the inhabitants of *Cáſi* were happy under his virtuous government. The deities, however, were jealous, and MAHA'DE'VA, impatient to reviſit his beloved city, prevailed on them to aſſume different ſhapes, in order to ſeduce the king and his people. DE'VÌ tempted them, without ſucceſs, in the forms of ſixty-four *Yóginis*, or female anachorets: the twelve *A'dityas*, or Suns, undertook to corrupt them; but, aſhamed of their failure, remained in the holy town: next appeared GANE'SA, commiſſioned by his father MAHA'DE'VA, in the garb of an aſtronomer, attended by others of his profeſſion, and aſſiſted by thirty-ſix *Vainâyacis*, or *Gánéſis*, who were his female deſcendants; and by their help he began to change the diſpoſition

diſpoſition of the people, and to prepare them for the coming of the three principal deities.

VISHNU came in the character of JINA, inveighing againſt ſacrifices, prayers, pilgrimage, and the ceremonies preſcribed by the *Véda*, and aſſerting, that all true religion conſiſted *in killing no creature that had life*: his conſort JAYA'DE'VÌ preached this new doctrine to her own ſex; and the inhabitants of *Cáſi* were perplexed with doubts. He was followed by MAHA'DE'VA, in the form of ARHAN or MAHIMAN, accompanied by his wife MAHA'MA'NYA', with a multitude of male and female attendants: he ſupported the tenets of JINA, alledging his own ſuperiority over BRA'HMA and VISHNU, and referring, for the truth of his allegation, to JINA himſelf, who fell proſtrate before him; and they travelled together over the world, endeavouring to ſpread their hereſies. At length appeared BRA'HMA in the figure of BUDDHA, whoſe conſort was named VIJNY'A: he confirmed the principles inculcated by his predeceſſors, and, finding the people ſeduced, he began, in the capacity of a *Brahmen*, to corrupt the mind of the king. DIVO'DA'SA liſtened to him with complacency, loſt his dominion, and gave way to MAHA'DE'VA, who returned to his former place of reſidence; but the depoſed king, reflecting too late on his weakneſs, retired to the banks of the *Gómatì*, where he built a fortreſs, and began to build a city on the ſame plan with *Cáſì*: the ruins of both are ſtill to be ſeen near *Chanwoc*, about *fourteen* miles above the confluence of the *Gumti* with the *Ganges*, and about twenty to the north of *Benáres*. It is added, that MAHA'DE'VA having vainly contended with the numerous and obſtinate followers of the new doctrine, reſolved to exterminate them; and, for that purpoſe, took the ſhape of SANCARA, ſurnamed *A'chárya*, who explained the *Védas* to the people, deſtroyed the temples of the *Jainas*, cauſed their books to be burned, and maſſacred all who oppoſed them. This tale, which has been

been extracted from a book, entitled *Sancara-prádurbháva*, was manifeſtly invented for the purpoſe of aggrandizing SANCARA'CHA'RYA, whoſe expoſition of the *Upaniſhads*, and comment on the *Védánta*, with other excellent works, in proſe and verſe, on the being and attributes of GOD, are ſtill extant, and ſedulouſly ſtudied by the *Védanti* ſchool: his diſciples conſidered him as an incarnation of MAHA'DE'VA; but he tarniſhed his brilliant character by fomenting the religious war, in which moſt of the perſecuted *Jainas* were ſlain or expelled from theſe parts of *India*; very few of them now remaining in the *Gangetick* provinces, or in the weſtern peninſula, and thoſe few living in penury and ignorance, apparently very wretched, and extremely reſerved on all ſubjects of religion. Theſe heterodox *Indians* are divided into three ſects: the followers of JINA we find chiefly diſperſed on the borders of *India*; thoſe of BUDDHA, in *Tibet*, and other vaſt regions to the north and eaſt of it; while thoſe of ARHAN (who are ſaid to have been anciently the moſt powerful of the three) now reſide principally in *Siam*, and in other kingdoms of the eaſtern peninſula. ARHAN is reported to have left impreſſions of his feet on rocks in very remote countries, as monuments of his very extenſive travels: the moſt remarkable of them is in the iſland of *Sinhal*, or *Silan*, and the *Siameſe* revere it under the name of *Prapút*, from the *Sanſcrit* word *Prapáda*; but the *Bráhmens* inſiſt, that it was made by the foot of RA'VANA. Another impreſſion of a foot, about two cubits long, was to be ſeen, in the time of HERODOTUS, on the banks of the river *Tyras*, now called the *Dnieſter*: the people of that country were certainly *Bauddhas*, and their high-prieſt, who reſided on mount *Cocajon*, at preſent named *Casjon*, was believed to be regenerate, exactly like the *Lama* of *Tibet*.

As to JINA, he is ſaid by his followers to have aſſumed twenty-four *rúpas*, or *forms*, at the ſame time, for the purpoſe

purpoſe of diſſeminating his doctrine, but to have exiſted really and wholly in all and each of thoſe forms at once, though in places very remote; but thoſe *rúpas* were of different orders, according to certain myſterious diviſions of twenty-four, and the *forms* are conſidered as more or leſs perfect, according to the greater or leſs perfection of the component numbers and the ſeveral compounds; the leading number being *three*, as an emblem of the *Trimúrti*: again, the twenty-four *rúpas*, multiplied by thoſe numbers, which before were uſed as diviſors, produce other *forms*; and thus they exhibit the appearances of JINA in all poſſible varieties and permutations, compriſing in them the different productions of nature.

Most of the *Bráhmens* inſiſt, that the BUDDHA, who perverted DIVO'DA'SA, was not the *ninth* incarnation of VISHNU, whose name, ſome ſay, ſhould be written BAUDDHA, or BO'DDHA; but, not to mention the *Armacósh*, the *Mugdhabódh*, and the *Gitagóvinda*, in all of which the ninth *avatár* is called BUDDHA, it is expreſsly declared in the *Bhágavat*, that VISHNU ſhould appear *ninthly* in the form of "BUDDHA, ſon of JINA, for the "purpoſe of confounding the *Daityas* at a place named "*Cícata*, when the *Cali age* ſhould be completely be-"gun." On this paſſage it is only remarked by SRÍDHARA *Swámi*, the celebrated commentator, that JINA and AJINA were two names of the ſame perſon, and that *Cícata* was in the diſtrict of *Gayà*; but the *Pandits*, who aſſiſted in the *Perſian* tranſlation of the *Bhágavat*, gave the following account of the ninth *avatára*. The *Daityas* had aſked INDRA, by what means they could attain the dominion of the world; and he had anſwered, that they could only attain it by ſacrifice, purification, and piety: they made preparations accordingly for a ſolemn ſacrifice, and a general ablution: but VISHNU, on the interceſſion of the *Dévas*, deſcend-

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ed in the ſhape of *Sannyasì*, named BUDDHA, with his hair braided in a knot on the crown of his head, wrapt a in ſqualid mantle, and with a broom in his hand. BUDDHA preſented himſelf to the *Daityas*, and was kindly received by them; but, when they expreſſed their ſurpriſe at his foul veſture, and the ſingular implement which he carried, he told them, that *it was cruel, and conſequently impious, to deprive any creature of life;* that, whatever might be ſaid in the *Védas*, every *ſacrifice* of an *animal* was an abomination, and that *purification* itſelf was wicked, becauſe ſome ſmall inſect might be killed in bathing or waſhing cloth; that he never bathed, and conſtantly ſwept the ground before him, leſt he ſhould tread on ſome innocent reptile: he then expatiated on the inhumanity of giving pain to the playful and harmleſs kid, and reaſoned with ſuch eloquence, that the *Daityas* wept, and abandoned all thought of ablution and ſacrifice. As this *Máyâ*, or *illuſive appearance*, of VISHNU, fruſtrated the ambitious project of the *Daityas*, one of BUDDHA's titles is the ſon of MA'YA': he is alſo named SA'CYASINHA, or the *Lion* of the race of *Sácya*, from whom he deſcended; an appellation which ſeems to intimate, that he was a conqueror or a warrior, as well as a philoſopher. Whether BUDDHA was a ſage or a hero, the leader of a colony, or a whole colony perſonified, whether he was black or fair, whether his hair was curled or ſtraight, if indeed he had any hair, (which a commentator on the *Bhágavat* denies), whether he appeared ten, or two hundred, or a thouſand, years after CRISHNA, it is very certain, that he was not of the true *Indian* race; in all his images, and in the ſtatues of *Bauddhas*, male and female, which are to be ſeen in many parts of theſe provinces, and in both peninſulas, there is an appearance of ſomething *Egyptian* or *Ethiopian;* and both in features and dreſs, they differ widely from the ancient *Hindu* figures of heroes and demigods. SA'CYA has a reſemblance in ſound to SISAC, and we

find CHA'NAC abbreviated from CHA'NACYA; ſo that SISAC and SESONCHOSIS may be corrupted from SA'CYASINHA, with a tranſpoſition of ſome letters, which we know to be frequent in proper names, as in the word *Benares*. Many of his ſtatues in *India* are coloſſal, nearly naked, and uſually repreſented ſitting in a contemplative attitude: nor am I diſinclined to belive, that the famed ſtatue of MEMNON in *Egypt*, was erected in honour of MAHIMAN, which has MAHIMNA' in one of its oblique caſes, and the *Greeks* could hardly have pronounced that word otherwiſe than MAIMNA or MEMNA. They certainly uſed *Mai* inſtead of *Mahà*; for HESYCHIUS expreſsly ſays, Μαὶ, μεγά. Ἰνδοί; and *Mai* ſignifies *great* even in modern *Coptick*. We are told, that MAHIMAN, by his wife MAHA'MA'NYA', had a ſon named SARMANA CARDAMA, who ſeems to be the SAMMANO CODOM of the *Bauddhas*, unleſs thoſe laſt words be corrupted from SAMANEA GO'TAM, which are found in the *Amarcóſh* among BUDDHA's names. CARDAM, which properly means *clay* or *mud*, was the firſt created man according to ſome *Indian* legends; but the *Puránas* mention about ſeven or eight, who claimed the priority of creation; and ſome *Hindus*, deſirous of reconciling the contradiction, but unwilling to admit that the ſame fact is differently related, and the ſame perſon differently named, inſiſt that each was the firſt man in his reſpective country. Be this as it may, CARDAMA lived in *Varunac'handa*, ſo called from his ſon VARUNA, the god of ocean, where we ſee the ground-work of the fable concerning PALÆMON, or MELICERTUS, grandſon of CADMUS: now that *c'handa*, or diviſion of *Jambu-dwip*, compriſed the modern *Perſia*, *Syria*, and *Aſia* the Leſs; in which countries we find many traces of MAHIMAN and his followers, in the ſtupendous edifices remarkable for their magnificence and ſolidity, which the *Greeks* aſcribed to the *Cyclopes*. The walls of *Suſa*, about ſixteen miles in circumference, were built by the father of MEMNON; the

the citadel was called *Memnonium*, and the town, *Memnonia*: the palace is repreſented by ÆLIAN as amazingly ſumptuous; and STRABO compares its ancient walls, citadel, temples, and palace, to thoſe of *Babylon*; a noble high road through the country was attributed to MEMNON; one tomb near *Troy* was ſuppoſed to be his, and another in *Syria*; the *Ethiopians*, according to DIODORUS of *Sicily*, claimed MEMNON as their countryman, and a nation in *Ethiopia* were ſtyled *Memnones*; on the borders of that country and of *Egypt*, ſtood many old palaces, called *Memnonian*; part of *Thebes* had the name of *Memnonium*; and an aſtoniſhing building at *Abydus* was denominated MEMNON's palace. STRABO ſays, that many ſuppoſed ISMANDES to have been the ſame with MEMNON, and conſequently they muſt have thought the Labyrinth a *Memnonium* ſtructure *(a)*.

DIVODA'SA, pronounced in the popular dialects DIODA'S, reigned over ſome weſtern diſtricts of *Cuſha*-dwíp *within*, which extended from the ſhores of the *Mediterranean* to the banks of the *Indus*; and he became, we find, the firſt mortal king of *Varánes*: he ſeems to have been the HERCULES DIODAS mentioned by EUSEBIUS, who flouriſhed in *Phenice*, and, it is ſuppoſed, about 1524 years before our era; but, in my humble opinion, we cannot place any reliance on ſuch chronological calculations; which always err on the ſide of antiquity. The three ſects of JINA, MAHIMAN, and BUDDHA, whatever may be the difference between them, are all named BAUDDHAS; and as the chief law, in which, as the *Bráhmens* aſſert, they make virtue and religion conſiſt, is *to preſerve the lives of all animated beings*, we cannot but ſuppoſe, that the founder of their ſect was BUDDHA, the ninth *avatár*, who, in the *Agnipurán*, has the

(a) Herod. V. 54. Æl. XIII. 18. Diod. III. 69. Strab. XV. p. 728. XVII. p. 813.

the epithet of *Sacrĭpa*, or Benevolent, and, in the *Gíta-gôvinda*, that of *Sadaya-hrĭdaya*, or Tender-hearted: it is added by JAYADE'VA, that "he cenſured the whole "*Véda*, becauſe it preſcribed the immolation of cattle." This alone, we ſee, has not deſtroyed their veneration for him; but they contend that atheiſtical dogmas have been propagated by modern *Bauddhas*, who were either his diſciples, or thoſe of a younger BUDDHA, or ſo named from *buddhi*, becauſe they admit no ſupreme divinity, but *intellect*; they add, that even the old *Jainas*, or *Jáyanas*, acknowledged no gods but JYA', or Earth, and VISHNU, or Water; as DERIADES (perhaps DURYO'DHAN) is introduced by NONNUS, boaſting that Water and Earth were his only deities, and reviling his adverſaries, for entertaining a different opinion *(a)*; ſo that the *Indian* war, deſcribed in the *Dionyſiacks*, aroſe probably from a religious quarrel. Either the old *Bauddhas* were the ſame with the *Cutila-céſas*, or nearly allied to them; and we may ſuſpect ſome affinity between them and the *Pális*, becauſe the ſacred language of *Siam*, in which the laws of the *Bauddhas* are compoſed, is properly named *Páli*: but a complete account of BUDDHA will then only be given, when ſome ſtudious man ſhall collect all that relates to him in the *Sanſcrit* books, particularly in the *Váyu-purán*, and ſhall compare his authorities with the teſtimonies drawn from other ſources by KÆMPFER, GIORGI, TACHARD, DE LA LOUBERE, and by ſuch as have acceſs to the literature of *China*, *Siam*, and *Japan*.

(a) Dionyſiac. B. 21. v. 247, &c. 259, &c.

SECTION THE THIRD.

We come now to the demigods, heroes, and sages, who at different times viſited *Egypt* and *Ethiopia*; ſome as vindictive conquerors, and ſome as inſtructors in religion and morality.

I. Pe't'hína's, or Pít'he'na's, was a *Ríſhi*, or holy man, who had long reſided near Mount *Himálaya*, but at length retired to the places of pilgrimage on the banks of the *Cáli*, deſigning to end his days there in the diſcharge of his religious duties: his virtues were ſo tranſcendent, that the inhabitants of the countries bordering on that river, inſiſted on his becoming their ſovereign, and his deſcendants reigned over them to the *thirteenth* generation; but his immediate ſucceſſor was only his adopted ſon. The following ſeries of *fifteen* kings may conſtitute, perhaps, the dynaſty; which, in the hiſtory of *Egypt*, is called the *Cynick Circle*:

Pe't'hína's.

Paít'hínaſi,
Iſhténás,
Yaſhténás,
Caſhténás,
Juſhténás,
Puſhténás,
Suſhténás,
Críttiménás,
Carmanyénás,
Pít'híni,
Pát'híni,
Páttyamśuca,
Pé't'hí-s'uca,
Mé'd'hí-s'uca.

Each of thoſe princes is believed to have built a place of worſhip, near which he uſually reſided; but of the fifteen temples, or conſecrated edifices, we can only aſcertain the ſituation of *ſeven* with any degree of accuracy.

The

The founder of the family was a pious and excellent prince, obſerving in all reſpects the ordinances of the *Véda:* his name is to this day highly venerated by the *Bráhmens;* many ſacerdotal families in *India* boaſt of their deſcent from him; and the laws of PAIT'HÍNASI are ſtill extant, in an ancient ſtyle, and in modulated proſe, among the many tracts which collectively form the *Dherma-Sâſtra.* It muſt be obſerved, that he was often called PÍT'HE'RĬSHI, or PÍT'HERSHI; and his place of reſidence, *Pít'hê-rĭſhi-ſt'hán;* but the ſhort vowel *rĭ* has the ſound of *rŭ* in the weſtern pronunciation, like the firſt ſyllable of *Richard* in ſome *Engliſh* counties: thus, in parts of *India*, *amrĭta*, or *ambroſia*, is pronounced *amrŭt*, whence I conjecture, that the ſeat of *Pít'hê-ruſhi* was the *Pathros* of Scripture, called *Phatures* by the Seventy, and *Phatori* by EUSEBIUS, which gave its appellation to the *Phaturitic* nome of PLINY. Some imagine *Phaturis* to have been *Thebes*, or *Dioſpolis;* but PLINY mentions them both as diſtinct places, though, from his context, it appears that they could not be far aſunder; and I ſuppoſe *Phaturis* to be no other than the *Tathyris* of PTOLEMY, which he places at no great diſtance from the *Memnonium*, or weſtern ſuburb of *Thebes;* and in the time of PTOLEMY, the nome of *Phaturis* had been annexed to that of *Dioſpolis*, ſo that its capital city became of little importance: we took notice, in the firſt Section, that the *Ethiopians*, who, from a defect in their articulation, ſay TAULOS inſtead of PAULOS, would have pronounced *Tithoes* for *Pithoes*, and *Tathuris* for *Pathuris*.

Though we before gave ſome account of the fabulous RA'HU and the *Grahas*, yet it may not be ſuperfluous to relate their ſtory in this place at greater length. RA'HU was the ſon of CAS'YAPA and DITI, according to ſome authorities: but others repreſent SINHICA' (perhaps the *Sphinx*) as his natural mother: he had four arms; his

lower parts ended in a tail like that of a dragon; and his aſpect was grim and gloomy, like the *darkneſs* of the chaos, whence he had alſo the name of TAMAS. He was the adviſer of all miſchief among the *Daityas*, who had a regard for him; but among the *Dévatás* it was his chief delight to ſow diſſention; and, when the gods had produced the *amrit* by churning the ocean, he diſguiſed himſelf like one of them, and received a portion of it; but, the Sun and Moon having diſcovered his fraud, VISHNU ſevered his head and two of his arms from the reſt of his monſtrous body. That part of the nectarious fluid which he had time to ſwallow, ſecured his immortality: his trunk and dragon-like tail fell on the mountain of *Malaya*, where MINI, a *Brâhmen*, carefully preſerved them by the name of CE'TU; and, as if a complete body had been formed from them, like a diſmembered polype, he is even ſaid to have adopted CE'TU as his own child. The head with two arms fell on the ſands of BARBARA, where PÍT'HE'NA's was then walking with SINHICA', by ſome called his wife: they carried the *Daitya* to their palace, and adopted him as their ſon; whence he acquired the name of PAIT'HE'NASI. This extravagant fable is, no doubt, aſtronomical; RA'HU and CE'TU being clearly the *nodes*, or what aſtrologers call the *head* and *tail* of the dragon: it is added, that they appeaſed VISHNU, and obtained re-admiſſion to the firmament, but were no longer viſible from the earth, their enlightened ſides being turned from it; that RA'HU ſtrives, during eclipſes, to wreak vengeance on the Sun and Moon, who detected him; and that CE'TU often appears as a comet, a whirlwind, a fiery meteor, a water-ſpout, or a column of ſand. From PAITHI'NA's the *Greeks* appear to have made *Pythonos* in their oblique caſe; but they ſeem to have confounded the ſtories of PYTHON and TYPHON, uniting two diſtinct perſons in one *(a)*. PAIT'HE'NASI, who reigned

(a) Plut. Iſis and Oſiris.

reigned on the banks of the *Cálì* after PIT'HE'NAS, his protector, I ſuppoſe to be TYPHON, TYPHAON, or TYPHŒUS: he was an uſurper and a tyrant, oppreſſing the *Dévatás*, encouraging the *Daityas*, and ſuffering the *Védas* to be neglected. HERODOTUS repreſents him, like RA'HU, as conſtantly endeavouring to deſtroy APOLLO and DIANA, *(a)*; and the Mythologiſts add, that he was thunderſtruck by JUPITER, and fell into the quickſands of the lake *Sirbonis*, called alſo *Sirbon* and *Sarbonis:* now *Swarbhánu*, one of his names, ſignifies *Light of Heaven*, and, in that character, he anſwers to LUCIFER. The fall of that rebellious angel is deſcribed by ISAIAH, who introduces him ſaying, that "he would exalt his throne above the "ſtars of GOD, and would ſit on the mount of the "congregation in the ſides of the North." The heavenly *Méru* of the *Puránas*, where the principal *Dévas* are ſuppoſed to be ſeated, is not only in the North, but has alſo the name of *Sabhá*, or the *congregation.* Fifty-ſix comets are ſaid, in the *Chintámani*, to have ſprung from CE'TU; and RA'HU had a numerous progeny of *Grâhas*, or crocodiles. We are told by ÆLIAN, that TYPHON aſſumed the form of a crocodile, *(b)*, and RA'HU was often repreſented in the ſhape of that animal, though he is generally deſcribed as a dragon. The conſtellation of the dragon is by the *Japaneſe* called the *Crocodile;* and the ſixth year of the *Tartarian* cycle has the ſame appellation: it is the very year which the *Tibetians* name the year of Lightning, alluding to the dragon, who was ſtricken by it *(c)*. A real tyrant of *Egypt* was, probably, ſuppoſed to be RA'HU, or TYPHON, in a human ſhape; for we find, that he was actually expelled from that country together with his *Grâhas:* I have not yet been able to procure a particular account of their expulſion. The *ſt'hán* of RA'HU,

(a) B. 2. C. 156. *(b)* On Animals, B. 10. C. 21.
(c) Alphab. Tibet. p. 463.

RA'HU, or PAITHI'NASI, named alſo PAIT'HI, ſeems to have been the town of *Pithom* on the borders of *Egypt:* the Seventy wrote it *Peitho*, and HERODOTUS calls it *Patumos;* but, the *ſecond* caſe in *Sanſcrit*, being generally affected in the weſtern dialects, we find it written *Phithom* by the old *Latin* interpreter, *Fithom* by HIERONYMUS, and *Pethom* in the *Coptick* tranſlation. The *Greek* name of that city was *Heroöpolis*, or according to STRABO, *Heroön;* but we are informed by STEPHANUS of *Byzantium*, *(a,)* that, "when TYPHON was "ſmitten by lightning, and blood (αἷμα) flowed from "his wounds, the place where he fell was thence "called *Hæmus*, though it had likewiſe the name of "*Hero:*" ſo the ſtation of RA'HU was on the ſpot where PI'T'HE'NA'S and SINGHICA' found his bloody head rolling on the ſands; and, if *Singhicâ*, or the *Woman like a Lioneſs*, be the *Sphinx*, the monſtrous *head*, which the *Arabs* call *Abu'lhaul*, or *Father of Terror*, may have been intended for that of RA'HU, and not, as it is commonly believed, for his mother. Though the people of *Egypt* abhorred TYPHON, yet fear made them worſhip him; and in early times they offered him human victims: the *Greeks* ſay, that he had a *red* complexion, and mention his expulſion from *Egypt*, but add a ſtrange ſtory of his arrival in *Paleſtine*, and of his three ſons. We muſt not, however, confound RA'HU with MAHA'DE'VA, who, in his deſtructive character, was called alſo TYPHON; though it be difficult ſometimes to diſtinguiſh them: ſeveral places in *Egypt* were dedicated to a divinity named TYPHON; as the *Tyaphonian* places between *Tentyra* and *Copios;* and the tower of *Melite*, where daily ſacrifices were made to a *dragon* ſo terrible, that no mortal durſt look on him; the legends of the temple relating, that a man, who had once the temerity to enter the receſſes of it, was ſo terrified by the ſight of the monſter, that he ſoon expired *(b)*.

Melite,

(a) Under the word Ἥμα. *(b)* *Ælian* on Animals, B. 11. C. 17.

Melite, I preſume, was in that part of the *Delta* which had been peopled by a colony from *Miletus*; and was, probably, the *Mileſian* wall or fort near the ſea-ſhore, mentioned by STRABO.

The uſurper was ſucceeded by ISHTE'NA'S, the real ſon of PI'T'HE'NA'S, who had alſo a daughter named PAIT'HE'NÌ; and her ſtory is related thus in the *Brahmánda-purán*. From her earlieſt youth ſhe was diſtinguiſhed for piety, eſpecially towards MAHA'DE'VA, on whom her heart was ever intent; and, at the great feſtival, when all the nation reſorted to *Cardamaſt'halì*, or *Thebes*, the princeſs never failed to ſing and dance before the image of CARDAME'SWARA: the goddeſs ISWARÌ was ſo pleaſed with her behaviour, that ſhe made PAIT'HE'NÌ her *Sac'hì*, or female companion; and the damſel uſed to dance thrice a day in the *mud* before the gate of the temple, but with ſuch lightneſs and addreſs as never to ſoil her mantle. She died a virgin, having devoted her life to the ſervice of the god and his conſort. The female patronymick PAIT'HE'NI comes from PIT'H', or PIT'HE'NA, but from PIT'HE'NA'S the derivative form would be PAITHE'NASÌ; and thence NONNUS calls her PEITHIANASSA, and deſcribes her as a handmaid of SEMELE, the daughter of CADMUS, in which character ſhe received JUNO, *(a,)* who was deviſing the ruin of SEMELE, and with that intent had aſſumed the form of a loquacious nurſe: this paſſage in the *Dionyſiacks* is very intereſting, as it proves, in my opinion, that the SEMELE and CADMUS of the *Greeks*, were the ſame with the SYA'MALA' and CARDAMA of the *Hindus*.

The *fourteenth* prince of this dynaſty was devoted from his infancy to the worſhip of I'SWARA, on whom his mind was perpetually fixed, ſo that he became inſenſible

(a) Dionyſiac. B. 8. v. 193.

ſenſible of all worldly affections, and indifferent both to the praiſe and cenſure of men: he uſed, therefore, to wander over the country, ſometimes dwelling on hills and in woods, ſometimes in a bower, rarely in a houſe, and appearing like an idiot in the eyes of the vulgar, who, in ridicule of his idle talk and behaviour, called him *Pét'hiśuca*, *Panjara-ſuca*, or *Sálá-śuca*, meaning the *parrot* in a *cheſt*, a *cage*, or a *houſe*, which names he always retained. When he grew up, and ſat on the throne, he governed his people equitably and wiſely, reſtraining the vicious byhis juſt ſeverity, andinſtructing the ignorant in morals and religion: by his wife MA'RISHA' he had a ſon called ME'D'HI-SUCA, to whom at length he reſigned his kingdom, and, by the favour of I'SWARA, became *jívanmucta*, or *releaſed, even during life*, from all encumbrances of matter; but the ſtory of MA'RISHA' and his ſon has been related in a preceding ſection. *Méd'hi*, or *Mér'hi*, means a pillar, or *a poſt to which victims are tied*, or any ſtraight pole perpendicularly fixed in the ground; and *Pattyam*, I believe, ſignifies a croſs ſtick, or a wooden bar placed horizontally; ſo that *Pattyam-śuca* might have meant the *parrot on a perch*; but why the *thirteenth* prince had that appellation, I am not yet informed. SUCA is alſo a proper name; the ſon of VYA'SA, and principal ſpeaker in the *Bhágavat*, being called SUCA-DE'VA. Now many *obeliſks* in *Egypt* were ſaid to have been raiſed by a king named SUCHIS, *(a)*; and the famous labyrinth to have been conſtructed by King PETESUCCUS *(b)*. By *Mérhi* we may certainly underſtand either a pillar or an obeliſk, or a ſlender and lofty tower like the *Menárahs* of the *Muſelmans*, or even a high building in a pyramidal form. The *Hindus* aſſert, that each of the three SUCAS had a particular edifice aſcribed to him; and we can hardly doubt, that the

ſi'hán

(a) Plin. L. 36, C. 8. *(b)* Plin. L. 36. C. 13.

ſt'hán of PE'THI-SUCA was the Labyrinth: if the three names of that prince have any alluſion to the building, we may apply *Sálá*, or manſion, to the whole of it; *Panjara*, or cage, to the lower ſtory; and *Pêt'hi*, or cheſt, to the various apartments under ground, called the cheſts, or *coffins*, of the ſacred crocodiles, called *Sukhus*, or *Sukhis*, in old *Egyptian (a,)* and *Soukh* to this day in *Coptick*, were carefully depoſited. HESYCHIUS, indeed, ſays, that *Buti* ſignified a cheſt, or coffin, in *Egyptian*; but that, perhaps, muſt be underſtood of the vulgar dialect: the modern *Copts* call a cheſt *be-ut*, or, with their article, *tabút*; a word which the *Arabs* have borrowed. When PLINY informs us, that PETESUCCUS was named alſo TITHOES, we muſt either read PITHOES, from PE'T'HI, or impute the change of the initial letter to the defective articulation of the *Ethiopians*, who frequently invaded *Egypt*. From the account given by HERODOTUS, we may conjecture, that the coffins of the *ſacred crocodiles*, as they were called, contained, in fact, the bodies of thoſe princes, whom both *Egyptians* and *Hindus* named *Sucas*, though *ſuc* means a parrot in *Sanſcrit*, and a crocodile in the *Coptick* dialect: the *Sanſcrit* words for a crocodile are *Cumbhíra* and *Nacra*, to which ſome expoſitors of the *Amarcóſh* add *Avagraha* and *Gráha*; but, if the royal name was ſymbolical, and implied a peculiar ability to *ſeize* and *hold*, the ſymbol might be taken from a bird of prey, as well as from the lizard-kind; eſpecially as a ſect of *Egyptians* abhorred the crocodile, and would not have applied it as an emblem of any legal and reſpectable power, which they would rather have expreſſed by a hawk, or ſome diſtinguiſhed bird of that order: others, indeed, worſhipped crocodiles, and I am told, that the very legend before us, framed according to their notions, may be found in ſome of the *Puránas*.

We

(a) STRABO, B. 17. p. 811. DAMASCIUS, Life of ISIDORUS.

We find then three kings, named SUCAS, or *parrots*, living in a *houſe* or a *cage*, or reſting either on an *upright pole*, or on one with a *croſs-bar*: but who they were, it is not my preſent object, nor am I now able, to inveſtigate: I will only obſerve, that beſides the king of *Egypt*, whom PLINY calls SUCHIS, or SOCHIS, the father of the *Curetes*, is named SOCHUS by a *Greek* lexicographer, and SOCUS by the author of the *Dionyſiacks*; and that he was one of the *Cabires* or *Cuvéras*, who (or at leaſt ſome of whom) inhabited in former ages the countries adjacent to the *Nile*.

The ruins of that wonderful building, called the Labyrinth, are ſtill to be ſeen, near the lake *Mœris*, at a place which the *Arabs* have named the *Kaſr*, or palace, of KA'RU'N, whom they ſuppoſe to have been the richeſt of mortals; as the ruins of ME'DHI-SU'CA-*ſt'hán* are in a diſtrict named the *Belád*, or country, of the ſame perſonage: the place laſt mentioned is, moſt probably, the labyrinth built, according to DAMOTELES in PLINY, by MOTHERUDES, a name derived, I imagine, from MEDHI-RUSHI. The town of *Meta-camſo*, mentioned by PTOLEMY as oppoſite to *Pſelchis*, above *Syene*, ſeems to have had ſome connection with *Medhi-ſuca*; for *camſa* and *ſuca* were ſynonymous in the old *Egyptian*: HERODOTUS at leaſt informs us, that *camſa* meant a crocodile in that language; and it appears related to *timſáh* in *Arabick*. *Patyam* (for ſo the long compound is often abbreviated) ſeems to have been the labyrinth near *Arſinoe*, or *Crocodilopis*, now *Fayum*, which word I ſuppoſe corrupted from *Patyam*, or *Phatyam*, as the *Copts* would have pronounced it; and my *Pandit* inclines alſo to think, that the building might have been thus denominated from large pieces of ſtone or timber projecting, like *patyas*, before the windows, in order to ſupport the frames of a balcony, which, as a new invention, muſt have attracted the notice

notice of beholders. As to the lake of MÆRIS, I have already exhibited all that I have yet found concerning it. The ſtupendous pyramid, ſaid to have been ſix hundred feet high, in the midſt of that lake, was raiſed, we are told, by a king named MÆRIS, MYRIS, MARROS, MAINDES, MENDES, and IMANDES *(a;)* a ſtrong inſtance of one name variouſly corrupted; and I have no doubt, that the original of all thoſe variations was MERHI, or MEḌHI. Even to this day in *India*, the pillars, or obeliſks, often raiſed in the middle of tanks, or pools, are called *Mérhis;* but let us proceed to another legend faithfully extracted from the *Mahá calpa*, in which we ſee, beyond a doubt, the affinity of *Indian*, *Egyptian* and *Grecian* Mythology.

II. On the mountains of *Jwálámuc'ha*, in the interior *Cuſha dwíp*, reigned a virtuous and religious prince, named C'HARVANA'YANA'S, whoſe ſon, CAPE'YANA'S, preferred arms and hunting, in which he was continually engaged, to the ſtudy of the *Véda*, and was ſo frequently concerned in conteſts and affrays with his neighbours, that his father, after many vain admonitions, baniſhed him from his palace and his kingdom: the dauntleſs young exile retired to the deſerts, and at length reached *Mócſhéſa*, believed to be *Mecca*, where, hungry and fatigued, he bathed in the *Mócſha-tírt'ha*, or conſecrated well, and paſſed the night without ſleep. VISVACSE'NA, then ſovereign of that country, had an only daughter, PADMAMUC'HÌ, or with *a face like a lotos*, who went to perform religious rites to MAHA'DE'VA, god of the temple and the well; and there ſeeing the prince, ſhe brought him refreſhment, and heard his adventures: their interview ended in mutual love, and the old king, who denied her nothing, conſented to their marriage, which was ſolemnized with the ceremony of *Pánigraha*, or *taking hands;* and the young pair lived many years happily

(a) STRABO, B. 17. p. 811. Diod. Sic. B. 1. p. 55.

pily in the palace of their father. It happened ſome time after, that the city was beſieged by two kings of the *Dánavas* with a numerous army: but CAPE'YANA's entirely defeated them: the venerable monarch met his brave ſon-in-law returning with conqueſt, and, having reſigned the throne to him, went to the banks of the *Cáli*, accompanied by his wife, and entered with her into the *third* order, called *Vánapreſt'ha*, or that of *hermits*, in which they paſſed the remainder of their lives, and, after death, obtained *laya*, or *union with the ſupreme ſpirit;* whence their ſtation was named *Layaſt'hán*, or *Layavati*, and was viſited, for ages after, by ſuch as hoped for beatitude. CAPE'YANA, or CAPE'NAS, (for he is differently named in the ſame book,) adhered ſo ſtrictly to juſtice, and governed ſo mildly, that he was reſpected by his neighbours, and beloved by his ſubjects; yet he became a great conqueror, always protecting the weak, and puniſhing their oppreſſors. All the princes to the eaſt of *Mócſhéſa* paid him tribute; but CA'LASE'NA, king of the exterior *Cuſha-dwíp*, having inſolently refuſed to become his tributary, he invaded *Abyſſinia*, and, after a very long battle, at a place named *Ranótſava*, or the *feſtival of combat*, wholly defeated CA'LASE'NA, whom he replaced on his throne, exacting only a regular acknowledgment of his dominion paramount: then, following the courſe of the *Cáli* river, he came to *Barbara*, or the burning ſands of *Nubia*, the king of which country was GULMA, one of the *Tamóvanſas*, or the ſon of MA'NDYA, who was the ſon of TAMAS, or SANI, by his wife JARAT'HA'; but from GULMA he met with no reſiſtance, for the wiſe king laid his diadem at the feet of CAPE'NAS, who reſtored it, and deſired his company, as a friend, in his expedition to *Miſra-ſt'hán*. The ſovereign of *Miſra* was at that time RANASU'RA, who, diſdaining ſubmiſſion, ſent his ſon RANADURMADA with a great force againſt CAPE'NAS, and ſoon followed him at the head of a more powerful army: an obſtinate battle was fought, at a place called afterwards *Ghóra-*

ſt'hán,

ſt'hán, from the *horror* of the carnage; but RANASU'RA was killed, and his troops entirely routed. The conqueror placed the prince on the throne of *Miſra*, the capital of which was then called *Viſva-círti-pura*, or the city of *Univerſal Fame*; and, having carried immenſe treaſures to *Móc'ſhéſa*, he dedicated them to the God of the temple, reſolving to end his days in peaceful devotion: by PADMAMUC'HÌ he had a daughter named ANTARMADÀ, and a ſon, BHA'LE'YANA'S, to whom, after the example of ancient monarchs, he reſigned his kingdom, when he grew old, and prepared himſelf for a better life.

Before his death he was very deſirous of performing the great *ſacrifice of a horſe*, called *Aſwamédha*, but conſiderable difficulties uſually attended that ceremony: for the conſecrated horſe was to be ſet at liberty for a certain time, and followed at a diſtance by the owner, or his champion, who was uſually one of his near kinſmen; and, if any perſon ſhould attempt to ſtop it in its rambles, a battle muſt inevitably enſue: beſides, as the performer of a hundred *Aſwamédhas* became equal to the God of the firmament, INDRA was perpetually on the watch, and generally carried off the ſacred animal by force or by fraud; though he could not prevent BELI from completing his hundredth ſacrifice; and that monarch put the ſupremacy of the *Dévas* to proof, at the time, when the *Padmá-mandira* was built on the banks of the *Cumudvatì*; nor did he prevail againſt RAGHU, whoſe combat with INDRA himſelf is deſcribed by CA'LIDA'S in a ſtyle perfectly *Homerick*. The great age of CAPE'NAS obliged him to employ his ſon in that perilous and delicate ſervice; but INDRA contrived to purloin the horſe, and BHA'LE'YANA'S reſolved never to ſee his father or kingdom, unleſs he could recover the myſtical victim: he wandered, therefore, through foreſts and over deſerts, till he came to the bank of the *Ganges* near *Avaca-pura*, or *Alacá-purì*, about twelve *cróſ* N. N. W. of *Badarínát'h*;

nâth; and there in the agonies of deſpondence, he threw himſelf on the ground, wiſhing for death; but GANGA', the river-goddeſs, appeared to him, commanded him to return home, and aſſured him, that he ſhould have a ſon, whom ſhe would adopt by the name of GA'NGE'YANA'S, who ſhould overcome INDRA, and reſtore the horſe to his grandfather. Her prediction was in due time accompliſhed; and the young hero defeated the army of INDRA in a pitched battle near the river *Câlî*, whence he acquired the title of VIRAUJA-JIT, or vanquiſher of INDRA: the field of *battle* was thence named *Samara-ſt'hân*; and is alſo called *Virâſaya*, becauſe the flower of *heroes* had been there lulled in the *ſleep* of death. BHA'LE'YANA'S, having a very religious turn of mind, placed his ſon on the throne; and, obſerving that his ſiſter ANTARMADA' had the ſame inclinations, retired with her to the foreſt of *Tapas*, in Upper *Egypt*; both intending to cloſe their days in devout auſterities, and in meditation on the ſupreme ſpirit. MA'YA'-DE'VÌ, or the goddeſs of worldly illuſion, who reſembles the APHRODITE *Pandemos* of the *Greeks*, and totally differs from JNYA'NA-DE'VI, or the goddeſs of celeſtial wiſdom, attempted to diſturb them, and to prevent them from reaping the fruit of their piety; but ſhe was unable to prevail over the fervent devotion of the two royal anchorites. Her failure of ſucceſs, however, gave her an unexpected advantage; for ANTARMADA' became too much elated with *internal pride*, which her name implies; and, boaſting of her victory over MA'YA'-DE'VÌ, ſhe added, that the inhabitants of the three worlds would pay her homage, that ſhe ſhould be like ARUNDHATÌ, the celebrated conſort of VASISHT'HA, and that, after her death, ſhe ſhould have a ſeat in the ſtarry manſion: this vaunt provoked MA'YA'-DE'VÌ to a phrenzy of rage; and ſhe flew to AURVA, requeſting him to ſet on fire the foreſts of *Tapas*; but VISHNU, in the ſhape of a hollow conical mountain,

ſurrounded the princeſs, and ſaved her from the flames; whence the place, where ſhe ſtood, was called the *ſt'hán* of *Ch'hádítá*, or the *covered*, and *Periracſhitá*, or the *guarded on all ſides*. The enraged goddeſs then ſent a furious tempeſt; but VISHNU, aſſuming the form of a large tree, ſecured her with its trunk and branches at a place thence named *Racſhitá-ſt'hána*. MA'YA'DE'VÌ, however, ſeized her, and caſt her into a certain ſea, which had afterwards the name of *Amagna*, becauſe VISHNU endued its waters with a power of ſupporting her on their ſurface; and they have ever ſince retained that property, ſo that *nothing ſinks* in them.

The fourth and laſt machination was the moſt dangerous and malignant: DE'VÌ carried ANTARMADA' to the ſea-ſhore, and chained her to a rock, that ſhe might be devoured by a *Gráha*, or ſea-monſter; but VISHNU, ever vigilant to preſerve her, animated a young hero, named PA'RASÍCA, who ſlew the monſter, and releaſed the intended victim, at a place named, from her deliverance, *Uddhára-ſt'hán*. He conducted her to his own country, and married her at a place called *Pánigraha*, becauſe he there *took her by the hand* in the nuptial ceremony: they paſſed through life happily, and after death, were both ſeated among the ſtars, together with CAPE'NAS and PADMAMUC'HÍ, who had alſo the patronymick of CA'SYAPÍ. Among the immediate deſcendants of PA'RASICA and ANTARMADA', we find VA'RASICA and RASICA, who reigned ſucceſſively. TIMICA and BHA'LUCA, who travelled, as merchants, into diſtant countries, and BHA'LUCA'YANI, who ſeems to have been the laſt of the race.

The pedigree of CAPE'NAS has been carefully preſerved; and many *Bráhmens* are proud of their deſcent from him:

CAS'YAPA

CAS'YAPA *and* ADITI.

'Sándiláyanás,
Cóhaláyanás,
Páyacáyanás,
Daitéyáyanás,
Audamóghâyanás, 5.
Mútráyanás,
Vacyasahdhâyanás,
C'harvagáyanás,
Cáruſhâyanás,
Vártáyanás, 10.
Vátſanáyanás,
Maunjáyanás,
Jánavanſáyanás,
Ványa vatſáyanás,
C'harvanáyanás, 15.
CAPE'YANA'S,
Bhálêyanás,
Gángéyanás,
Satrugáyanás,
Vailáyanás. 20.
Jánghráyanás,
Cánſayanás.

A twenty-third prince, named CANSALA'YANA'S, is added in ſome genealogical tables.

This is manifeſtly the ſame ſtory with that of CEPHEUS and CASSIOPEA, PERSEUS and ANDROMEDA. The firſt name was written CAPHEUS, or CAPHYEUS, by the *Arcadians (a,)* and is clearly taken from CAPE'YA, the termination *nás* being frequently rejected. Some aſſert, that he left no male iſſue; and APOLLODORUS only ſays, that he had a daughter, named STEROPE, the ſame, I preſume, with ANDROMEDA. The wife of CAPE'YA was either deſcended herſelf from CASYAPA, or was named CA'SYAPÍ, after her marriage with a prince of that lineage. PA'RASICA is declared in the *Puránas* to have been ſo called, becauſe he came from *para*, or *beyond*, that is from beyond the river *Cálì*, or from the weſt of it; ſince it appears from the context, that he travelled from weſt to eaſt: the countries on *this ſide* of the *Nile*, with reſpect to *India*, have thence been denominated *Aryâ-ſt'hân*,

(a) Pauſan. Arcad.

ſt'hán, or, as the *Perſians* write it, *Arabiſtán*; while thoſe nations who were ſeated on *the other ſide* of it, were called *Párasícáh*, and hence came the *Pharuſii*, or *Perſæ*, of *Lybia*, who are ſaid by PLINY to have been of *Perſian* origin, or deſcended from PERSEUS, the chief ſcene of whoſe achievements was all the country from the weſtern bank of the *Nile* to the ocean; but I do not believe that the word *Párasícáh* has any relation to the *Perſians*, who in *Sanſcrit* are called *Párasáh*, or inhabitants of *Paraſa*, and ſometimes *Párasavàh*, which may be derived from PARASU, or *Paraſváh*, from their *excellent horſes*. I muſt not omit, that *Arva-ſt'hán*, or *Arabia*, is by ſome derived from *Arvan*, which ſignifies *a fine horſe*, the final letter being omitted in compoſition. ARVAN is alſo the name of an ancient ſage, believed to be a ſon of BRA'HMA.

In order to prove, by every ſpecies of evidence, the identity of the *Grecian* and *Indian* fables, I one night requeſted my *Pandit*, who is a learned aſtronomer, to ſhow me among the ſtars the conſtellation of *Antarmadá*; and he inſtantly pointed to *Andromeda*, which I had taken care not to ſhow him firſt as an aſteriſm, with which I was acquainted: he afterwards brought me a very rare, and wonderfully curious, book in *Sanſcrit*, with a diſtinct chapter on the *Upanacſhatras*, or conſtellations out of the Zodiack, and with delineations of CAPE'YA, of CA'SYAPÌ ſeated, with a lotos-flower in her hand, of ANTARMADA', chained with the fiſh near her, and of PA'RASI'CA holding *the head of a monſter, which he had ſlain in battle, dropping blood, with ſnakes inſtead of hair*, according to the explanation given in the book: but let us return to the geography of the *Puránas*.

We mentioned, in the firſt Section, the two *Jwálámuc'his*, near one of which the father of CAPE'YANA'S reſided: the *Jwálámuc'hi*, now *Corcúr*, which was alſo named *Anáyásá-dêviſt'hán*, was at no great diſtance from the *Tigris*, and ſeems, as we intimated before, to be the τῆς Ἀναίας Ἱερὸν of STRABO *(a.)* I ſuppoſe it to be the original *Ur* of the *Chaldeans*; original, I ſay, becauſe there were ſeveral places of that name, both in *Syria* and *Chaldea*, where ſuperſtitious honours were paid to fire, either natural or artificial. The epithet *great* is applied in ſome *Puránas* to this *Jwálámuc'hi*, and in others to that near *Baku*: to this, perhaps, by way of eminence in ſanctity; and to that, becauſe its flames were more extended and fiercer. *Laya-ſt'hán*, or *Laya-vati*, where VISVACSE'NA cloſed his days near the *Cálì*, we have alſo mentioned in a preceding Section; and it was, probably, the *Lete* of JOSEPHUS *(b.)* or ſome place very near it. STEPHANUS of *Byzantium* calls it *Letopolis*, or *Latopolis*, and ſays, that it was a ſuburb of *Memphis* near the Pyramids *(c.)* *Ghóra-ſt'hán* is yet unknown: it could not have been very far from *Viſwa-círti pura*; but *univerſal fame* is applicable to ſo many cities of *Egypt*, that we cannot appropriate it to any one of them. Of *Tapas* and *Tapóvana* we have already ſpoken; and *Ch'hádita*, or *Periracſhitá*, muſt have been in thoſe foreſts of *Thebais*: the tree of *Racſhitá* was, poſſibly, the Holy Sycamore mentioned by PLINY, fifty-four miles above *Syene*, on the banks of the *Nile (d.)* The ſea of *Amagna* was, moſt probably, the *Aſphaltite* lake, the waters of which had, and, ſome aſſert, have to this day, ſo buoyant a quality, that nothing could ſink in them: MAUNDREL takes particular notice of this wonderful property. That lake was not far from *Uddhára-ſt'hán*, or *Joppe*, where *Andromeda* was chained to a rock: PLINY ſays, that the place of her confinement

(a.) B. 17. p. 738. *(b.)* B. 2. *(c.)* B. 17. *(d.)* Plin. L. 6. C. 29.

confinement and deliverance was ſhown there in his time *(a ;)* and the *Sanſcrit* word *Yampá*, which the *Arabs* pronounce *Yáfah*, and *Europeans* call *Joppa*, means *deliverance from imminent danger*. On the *Egyptian* ſhore, oppoſite to *Joppa*, was a place called the *Watch-tower* of PERSEUS: by *Gráha*, a crocodile or a ſhark, we may underſtand alſo one of RA'HU's deſcendants, among whom the females were the *Graiaì*, or *Græ* of the weſtern mythologiſts. *Pánigraha* was, I ſuppoſe, the town of *Panopolis*, which could have no relation to the God PAN: for HERODOTUS, who had been there, informs us, that it was called both *Panopolis* and *Chemmis;* that the inhabitants of it paid divine honours to PERSEUS, and boaſted that he was born in it; but had PAN, of whom that hiſtorian frequently ſpeaks, been the tutelary god of the town, he would certainly have mentioned that fact: in the acts of the council of *Epheſus*, we find that SABINUS was *Panis Epiſcopus*, as if one named of the town had been *Pani* or *Panis ;* and it might have been anciently named *Páni-gríha*, the *manſion* or *place* of the *hand*, that is of *wedlock*, which the *Greeks* would of courſe tranſlate *Panopolis ;* as we find *Rája-gríha* rendered *Rája-mahall* in the ſame ſenſe. On the banks of the *Niger* was another town of that name, called *Panagra* by PTOLEMY ; and, to the north of it, we ſee *Timica*, *Ruſkibar*, *Ruſuccurum*, and *Ruſicade*, which have a great affinity with TIMICA and RASICA, before mentioned as deſcended from PERSEUS: both *Raſicbár* and *Raſic-gher* are *Indian* appellations of places ; the firſt meaning the *encloſed ground* or *orchard*, and the ſecond, (which is a corruption from the *Sanſcrit)* the *houſe* of *Raſica*. Great confuſion has ariſen in the geography of *India* from the reſemblance in ſound of *gher*, a houſe, *gerh*, a fortreſs, and the ſecond ſyllable of *nagar*, a town ; thus *Criſhna-nagar* is pronounced *Kiſhna gher*, and *Ram-*

 nagar,

(a) L. 5. C. 13, and 31. See alſo *Joſephus*, *Strabo*, *Mela*.

nagar, *Ramna-gher*, both very erroneouſly; ſo *Biſnagar* was probably *Viſhnu-nagar*, or *Viſva-nagar*: we muſt beware of this, and the like, confuſion, when we examine the many names of places in *Lybia*, and other parts of *Africa*, which are either pure *Sanſcrit*, or in ſuch of the dialects as are ſpoken in the weſt of *India*.

Let us conclude this article with obſerving, that the great extent of CAPE'YA's empire appears from the *Greek* Mythologiſts and other ancient writers; for the moſt conſiderable part of *Africa* was called *Cephenia*, from his full name CAPE'YANAS; the *Perſians* from him were ſtyled *Cephenes*; and a diſtrict in the ſouth of *Armenia* was denominated *Cephene*; a paſſage alſo in PLINY ſhows, that his dominion included *Ethiopia*, *Syria*, and the intermediate countries: "*Ethiopia*, "ſays he, was worn out by the wars of the *Egyp-*"*tians*, alternately ruling and ſerving; it was famed, "however, and powerful even to the *Trojan* wars in "the reign of MEMNON; and that, in the time of "king CEPHEUS, it had command over *Syria*, and "on our coaſt, is evident from the fables of ANDRO-"MEDA."

III. The following legend is taken from the *Mahácalpa*, and is there ſaid expreſsly to be an *Egyptian* ſtory. An ancient king, who was named CHATURA'YANA, becauſe he was a perfect maſter of the *four Védas*, to which name VATSA was uſually prefixed, becauſe he was deſcended from VATSA, a celebrated ſage, paſſed a hundred years in a dark cavern of *Criſhna-giri*, or the Black Mountain, on the banks of the *Cáli*, performing the moſt rigorous acts of devotion: at length VISHNU, ſurnamed GUHA'SAYA, or a dwelling in caves, appeared to him, and promiſed him, all that he deſired, *male iſſue*; adding, that his ſon ſhould be named TAMO'VATSA, in alluſion to the *darkneſs*, in which his father had ſo long practiſed religious auſterities. TA-

MO'VATSA

MO'VATSA became a warlike and ambitious, but wiſe and devout, prince: he performed auſtere acts of humiliation to VISHNU, with a deſire of enlarging his empire; and the God granted his boon. Having heard that *Miſra-ſ'hán* was governed by NIRMARYA'DA, (a name, which may poſſibly be the origin of NIMROD,) who was powerful and unjuſt, he went with his choſen troops into that country, and, without a declaration of war, began to adminiſter juſtice among the people, and to give them a ſpecimen of a good king: he even treated with diſdain an expoſtulary meſſage from NIRMARYA'DA, who marched againſt him with a formidable army, but was killed in a battle, which laſted twelve days, and in which TAMO'VATSA fought like a ſecond PARASU-RA'MA. The conqueror placed himſelf on the throne of *Miſra*, and governed the kingdom with perfect equity. His ſon BA'HYAVATSA devoted himſelf to religion, and dwelt in a foreſt; having reſigned his dominion to his ſon RUCMAVATSA, who tenderly loved his people, and ſo highly improved his country, that from his juſt revenues he amaſſed an incredible treaſure. His wealth was ſo great, that he raiſed *three mountains*, called *Rucmádri*, *Rajatádri*, and *Retnádri*, or the mountain of *gold*, of *ſilver*, and of *gems*: the author ſays *mountains*; but it appears from the context, that they were fabricks, like mountains, and probably in a pyramidal form.

TAMO'VATSA ſeems to be the TIMAUS of MANETHO, who ſays, according Mr. BRYANT's tranſlation, that "they once had a king called TIMAUS, in whoſe "reign there came on a ſudden into their country a "large body of obſcure people, who with great bold-"neſs invaded the land, took it without oppoſition, "and behaved very barbarouſly, ſlaying the men, and "enſlaving their wives and children." The *Hindus*, indeed, ſay, that the invaders were headed by TAMO'VATSA, who behaved with juſtice to the natives, but

but almoſt wholly deſtroyed the king's army, as the ſon of JAMADAGNI nearly extirpated the *military* claſs; but the fragments of MANETHO, although they contain curious matter, are not free from the ſuſpicion of errors and tranſpoſitions. The ſeat of TAMO'VATSA, called *Tamóvaiſa-ſt'hán*, ſeems to be the town of *Thmuis*, now *Tmaiè*, in the diſtrict of *Thmuites*: in later times it appears to have communicated its name to the *Phatmetick* branch, and thence to *Tamiathis*, the preſent *Damiata*. We before aſcertained the ſituation of *Criſhna-giri*; and, as to the three ſtupendous edifices, called *mountains* from their ſize and form, there can be little or no doubt, that they were the three great Pyramids near *Miſra-ſt'hán*, or *Memphis*; which, according to the *Puránas* and to PLINY, were built from a motive of oſtentation, but, according to ARISTOTLE, were *monuments of tyranny*. RUCMAVATSA was no tyrant to his own people, whom *he cheriſhed*, ſays the *Mahácalpa*, as if they had been *his own children*: but he might have compelled the native *Egyptians* to work, for the ſake of keeping them employed, and ſubduing their ſpirit. It is no wonder that authors differ as to the founders of thoſe vaſt buildings; for the people of *Egypt*, ſays HERODOTUS, held their memory in ſuch deteſtation, that they would not even pronounce their names; they told him, however, that they were built by a herdſman, whom he calls PHILITIUS, and who was a leader of the *Pális* or *Bhils*, mentioned in our firſt Section. The Pyramids might have been called mountains of *gold*, *ſilver*, and *precious ſtones*, in the hyperbolical ſtyle of the Eaſt; but I rather ſuppoſe, that the firſt was ſaid to be of *gold*, becauſe it was coated with yellow marble; the ſecond of *ſilver*, becauſe it had a coating of white marble; and the third of *jewels*, becauſe it excelled the others in magnificence, being coated with a beautiful ſpotted marble of a fine grain, and ſuſceptible of an exquiſite poliſh *(a)*. The *Bráhmens*

(a) Savary, Vol. I. p. 246.

mens never underſtood that any pyramid in *Miſra-ſ'hala*, or *Egypt*, was intended as a repoſitory for the dead; and no ſuch idea is conveyed by the *Mahácalpa*, where ſeveral other pyramids are expreſsly mentioned as places of worſhip. There are pyramids now at *Benáres*, but on a ſmall ſcale, with ſubterranean paſſages under them, which are ſaid to extend many miles: when the doors, which cloſe them, are opened, we perceive only dark holes, which do not ſeem of great extent; and pilgrims no longer reſort to them through fear of mephitic air, or of noxious reptiles. The narrow paſſage, leading to the great pyramid in *Egypt*, was deſigned to render the holy apartment leſs acceſſible, and to inſpire the votaries with more awe: the caves of the oracle at *Delphi*, of TROPHONIUS, and of *New-Grange*, in *Ireland*, had narrow paſſages anſwering the purpoſe of thoſe in *Egypt* and *India*; nor is it unreaſonable to ſuppoſe, that the fabulous relations concerning the grot of the *Sibyl in Italy*, and the purgatory of ST. PATRICK, were derived from a ſimilar practice and motive, which ſeem to have prevailed over the whole Pagan world, and are often alluded to in Scripture. M. MAILLET has endeavoured to ſhow, in a moſt elaborate work, that the founder of the great pyramid lay entombed in it, and that its entrance was afterwards cloſed; but it appears, that the builder of it was not buried there; and it was certainly opened in the times of HERODOTUS and PLINY. On my deſcribing the great *Egyptian* pyramid to ſeveral very learned *Bráhmens*, they declared it at once to have been a temple; and one of them aſked, if it had not a communication under ground with the river *Cáli*: when I anſwered, that ſuch a paſſage was mentioned as having exiſted, and that a well was at this day to be ſeen, they unanimouſly agreed, that it was a place appropriated to the worſhip of PADMA'DE'VÌ, and that the ſuppoſed tomb was a trough, which, on certain feſtivals, her prieſts uſed to fill with the ſacred water and

and lotos flowers. What PLINY ſays of the Labyrinth is applicable alſo to the Pyramid: ſome inſiſted, that it was the palace of a certain king; ſome, that it had been the tomb of MŒRIS; and others, that it was built for the purpoſe of holy rites: a diverſity of opinion among the *Greeks*, which ſhows how little we can rely on them; and, in truth, their pride made them in general very careleſs and ſuperficial inquirers into the antiquities and literature of other nations.

IV. A ſingular ſtory, told in the *Uttara-charitra*, ſeems connected with the people, whom, from their principal city, we call *Romans*. It is related, that a ſage, named A'LAVA'LA, reſided on the verge of *Himâdri*, and ſpent his time in cultivating orchards and gardens; his name or title implying a *ſmall canal* or *trench*, uſually dug round trees, for the purpoſe of watering them. He had an only ſon, whoſe name, in the patronymick form, was A'LAVA'LI: the young *Brâhmen* was beautiful as CA'MADE'VA, but of an amorous and roving diſpoſition; and having left the houſe of his father, in company with ſome youths like himſelf, he travelled as far as the city of *Romacà*, which is deſcribed as agreeably ſituated, and almoſt impregnably ſtrong. The country, in which it ſtood, was inhabited by *Mlêch'has*, or men who ſpeak a barbarous dialect; and their king had a lovely daughter, who happening to meet A'LAVA'LI, found means to diſcourſe with him: the young pair were ſoon mutually enamoured, and they had frequent interviews in a ſecret grove or garden; till the princeſs became pregnant, and her damſels having betrayed her to the king, he gave orders for the immediate execution of A'LAVA'LI; but ſhe had ſufficient power to effect his eſcape from the kingdom. He returned home; but his comrades having long deſerted him, and informed his father of his intercourſe with the daughter of a *Mlêch'ha*, the irritated ſage refuſed to admit him into his manſion; he wandered, therefore, from country to country, till he arrived

rived in *Barbara*, where he ſuffered extreme pain from the burning ſands; and having reached the banks of the *Criſhnà*, he performed a rigorous penance for many years, during which he barely ſupported life with water and dry leaves. At length MAHA'DE'VA appeared to him, aſſured him that his offence was forgiven, and gave him leave, on his humble requeſt, to fix his abode on the banks of the holy river *Cálì*, reſtoring him to his loſt ſacerdotal claſs, and promiſing an increaſe of virtue and divine irradiation. From the character in which the God revealed himſelf, he was afterwards named AGHAHE'SA, or *Lord of him who forſakes ſin;* and the ſtation of A'LAVA'LI was called *Aghahéſa-ſt'hán*, or *Aghahéſam*.

Now we find the outline of a ſimilar tale in the ancient *Roman* hiſtory; and one would think that the *Hindu* writers wiſhed to ſupply what was deficient in it. The old deities of *Rome* were chiefly rural, ſuch as the *Fauns*, the *Sylvans*, and others who preſided over *orchards* and *gardens*, like the ſage A'LAVA'LA: the *Sanſcrit* word *ála*, which is lengthened to *álavála*, when the trench is carried quite round the tree, ſeems to be the root of ἀλωὰ, a vineyard or an orchard, ἀλωὴ in the ſame ſenſe, ἄλσος, gardens, and ἀλωεὺς, a gardener or huſbandman. We read of VERTUMNA with child by APOLLO, the daughter of FAUNUS by HERCULES, and thoſe of NUMITOR and TARCHETIUS, by ſome unknown Gods, or at leaſt in a ſupernatural manner; which may be the ſame ſtory differently told: the king of the *Mléch'has* would, no doubt, have ſaved the honour of his family, by pretending that his daughter had received the careſſes of a rural divinity.

The origin of *Rome* is very uncertain; but it appears to have been at firſt a place of worſhip raiſed by the *Pelaſgi* under the command of a leader, who, like many others, was named HERCULES: by erecting

ing other edifices round it, they made it the capital of their new weſtern ſettlements; and it became ſo ſtrong a city, that the *Greeks* called it *Rhomè*, or *power itſelf*; but *Rómacà*, which all the *Hindus* place very far in the weſt, was thus denominated, according to them, from *Róma*, or wool, becauſe its inhabitants wore mantles of *woollen cloth*; as the *Greeks* gave the epithet of λινοχλαίνης, from linen veſture, to the people of *Egypt*, and to thoſe eaſtern nations with whom they were acquainted. PLINY ſays, that the primitive name of *Rome* was ſtudiouſly concealed by the *Romans (a)*; but AUGUSTINE informs us, that it was *Febris*: probably that word ſhould be written *Phoberis*. About two generations before the *Trojan* war, the *Pelaſgi* began to loſe their influence in the weſt, and *Rome* gradually dwindled into a place of little or no conſequence; but the old temple remained in it: according to the rules of grammatical derivation, it is more probable, that ROMULUS was thus named, becauſe he was found, when an infant, near the ſite of old *Rome*, than that new *Rome*, which he rebuilt and reſtored to power, ſhould have been ſo called from ROMULUS. A certain ROMANUS, believed to be a ſon of ULYSSES, is by ſome ſuppoſed to have built *Rome*, with as little reaſon as ROMULUS; if, indeed, they were not the ſame perſonage. ROMANUS, perhaps, was the king LATINUS, whom HESIOD mentions as *very powerful*; but whether he was the foreign prince whoſe daughter inſpired A'LAVA'LI with love, I cannot pretend to decide; however, theſe inquiries relate to the *dwíp* of *Varáha*; and the ſcope of our work leads us back to that of CUSHA.

It is reaſonable to believe, that *Aghahéſám* was the celebrated and ancient city of *Axum* in the vicinity of the little *Criſhńá*, or the *Aſtaboras* of our old geographers, now called *Tacazzè*; which, according to Mr.

(a) L. 3. C. 5.

Mr. BRUCE, is the largeſt river in *Abyſſinia* next to the *Abay* or *Nile (a)*. It is alſo held *ſacred*, and the natives call it *Tenuſſi Abay*, or Little *Nile;* a very ancient appellation; for STRABO gives the name of *Teneſis* to the country bordering on that river *(b)*. Hence, perhaps, the ancients miſtook this river for the *Nile*, to which they erroneouſly applied the name *Siris;* for the true *Siris* appears to be the Little *Criſhnâ*. The *Agows*, who live towards the heads of the *Nile* and the *Tacazzè*, may have derived their name from *Aghaha;* and we find the race of A'LAVA'LI ſettled as well in the iſles of the Red Sea near the *Abyſſinian* coaſt, as in the country adjacent to *Aghahéſam:* thoſe iſles were called *Alieu* and *Alaleæ;* and, in the diſtricts about the *Tacazzè*, were the *Elei* or *Eleii*, ſurnamed *Rhizophagi*, who dwelt on the banks of the *Aſtapus* and the *Aſtaboras;* in which denominations of iſlands and tribes we may trace the radical word *A'la* or *A'lavâla*.

The ſmaller *Criſhnâ* was ſo denominated, either becauſe its waters were *black*, or becauſe it had its origin from an achievement of CRISHNA; and its name *Aſt'himatì*, was given on an occaſion which has been already mentioned, but which may here be related at large from the *Bráhmánda*. When CRISHNA viſited *Sanc'ha-dwîp*, and had deſtroyed the demon who infeſted that delightful country, he paſſed along the bank of a river, and was charmed with a delicious odour, which its waters diffuſed in their courſe: he was eager to view the ſource of ſo fragrant a ſtream, but was informed by the natives, that it flowed from the temples of an elephant, immenſely large, milk-white, and beautifully formed; that he governed a numerous race of elephants, and that the odoriferous fluid, which exuded from his temples in the ſeaſon of love, had formed the river, which, from his name, was called *Sanc'hanágà;* that

(a) Vol. 3. p. 157, 612. *(b)* B. 16. p. 770.

that the *Dévas*, or inferior gods, and the *Apſaraſes*, or nymphs, bathed and ſported in its waters, impaſſioned and intoxicated with the liquid perfume. The *Hindu* poets frequently allude to the fragrant juice which oozes at certain ſeaſons from ſmall ducts in the temples of the male elephant, and is uſeful in relieving him from the redundant moiſture with which he is then oppreſſed; and they even deſcribe the bees as allured by the ſcent, and miſtaking it for that of the ſweeteſt flowers; but, though ARRIAN mentions this curious fact, no modern naturaliſt, I believe, has taken notice of it. CRISHNA was more deſirous than before of ſeeing ſo wonderful a phenomenon, and formed a deſign of poſſeſſing the elephant himſelf; but SANC'HANA'GA led againſt him a vaſt army of elephants, and attacked him with ſuch fury, that the incarnate God ſpent ſeven days in ſubduing the aſſailants, and ſeven more in attempting to ſeize their leader, whom at laſt he was obliged to kill with a ſtroke of his *Chacra*. The head of the huge beaſt had no ſooner fallen on the ground, where it lay like a mountain, than a beautiful *Yacſha*, or Genius, ſprang from the body, who proſtrated himſelf before CRISHNA, informing him, that he was VIJAYAVERDHANA, who had once offended MAHA'DE'VA, and been condemned by him to paſs through a mortal form; that he was ſupremely bleſſed in owing his deliverance to ſo mighty a God, and would inſtantly, with his permiſſion, return to his appeaſed maſter. The victor aſſented, and left the field of battle; where, from the *bones* of the ſlain elephants, roſe a lake, thence named *Aſt'hitarága*, from which flowed the river *Aſt'himati*, whoſe hallowed waters, adds the author of the *Purána*, remove ſin and worldly affections: *aſt'hi*, a *bone*, pronounced *oſt'hi* in ſome provinces, is clearly the *Greek* ὀστέον, and its derivative *aſt'himat* becomes *aſt'himán* in the firſt caſe, maſculine; whence the river is by ſome old geographers called *Aiſtamenos*; for the names of rivers, which are feminine for the moſt part in *Sanſcrit*, are generally maſculine

maſculine in the weſtern languages. We find it named alſo *Aſtaboras* and *Aſtabaras;* for *Aſt'hivara* means the *moſt excellent bone*, or ivory: and the *Adiabaræ*, who lived, ſays PLINY, on its banks, took their name, perhaps, from the river, the word *aſt'hi* being pronounced *ăti* and *ádi* in ſome vulgar dialects: as the *Sanſcrit* word *haſti*, an elephant, is corrupted into *hâti*. *Mareh*, or *Sanc'hánágà*, was anciently named *Aſtoſabas*, or *Aſtuſobas*, poſſibly from *Haſtiſrava*, or *flowing from an elephant*, in alluſion to the legend before related; and one would have thought *Haſtimatì*, or *Haſtimán*, a more rational appellation for the *Tacazzè*, ſince there are in fact many elephants in the country which it waters. We muſt beware of confounding SANC'HANÁ'GA, or the *Elephant* of *Sanc'ha-dwíp*, with SANC'HA-NA'GA, or the *Shell-ſerpent*, of whom we have already given a ſufficient account, and concerning whom we have nothing to add, except that the people of the mountains, now called *Hubáb*, have legendary traditions of a Snake, who formerly reigned over them, and conquered the kingdom of *Sirè*.

V. Concerning the river *Nandá*, or the *Nile* of *Abyſſinia*, we meet with the following tales in the *Padmacóſha*, or *Treaſure of Lotos-flowers*. A king, named APYA'YANA, finding himſelf declining very low in the vale of years, reſigned his throne to APA'MVA-RSA, his ſon, and repaired with his wife S'ARMADÀ to the hermitage of a renowned and holy *Bráhmen*, whoſe name was MRICA, or MRICU, intending to conſult him on the mode of entering into the third *Aſrama*, or order, called *vánaprеſt'ha*. They found only the ſon of the ſage, named *Márca*, or *Márcava*, who gave them full inſtructions, and accompanied them to the hilly parts of the country, where he adviſed them to reſide. When they arrived at their deſtined retreat, the *Dévas*, pleaſed with their piety, ſcattered *flowers* on them like rain, whence the mountains were called *Puſhpavarſha*, according to the deri-

vation of the Mythologiſts; but *Puſhpavarſham*, which is the name of the country round them, may ſignify no more than the region of flowers: the Gods were not ſatisfied with a ſhower of bloſſoms, and when the firſt ceremonies were performed at *Puſhpa-verſha-ſt'hán*, they *rained* alſo *tears of joy*, which being mingled with thoſe of the royal pair and the pious hermit, formed the river *Nandá*, whoſe waters haſtened to join the *Cáli*, and their united ſtreams fell at length into the *Sanc'hábdhi*, or ſea of *Sanc'ha*. The goddeſs, who preſided over the *Nandá*, paſſed near the manſion of a ſage named SA'NTAPANA, a child of SANTAPANA, or the Sun, who ran with delight to meet her, and conducted her near his hermitage, where *Dévatás* and *Ríſhis* were aſſembled to pay her divine honours: they attended her to the place of her confluence with the great *Críſhna*, near which was afterwards built *Sántapana-ſt'hán*, and there the ſage fixed a *linga*, or emblem of SA'NTAPANA'-SIVA, to which proſtrations muſt be made, after preſcribed ablution in the hallowed waters, by all ſuch as deſire a ſeat in the manſions of *Swerga*.

The mountains and country of *Puſhpavarſha* ſeem to be thoſe round the lake *Dembea*, which immediately after the rains, ſays Mr. BRUCE, look, from the bloſſoms of the *Wanzey*, as if they were covered with white linen or new-fallen ſnow. DIODORUS calls them *Pſeuaras* in the oblique caſe; and STRABO, *Pſebœos*; the lake itſelf being alſo named *Pſeboa*, or *Pſebo*, from the *Sanſcrit* word *puſhpa*. By one of the old *Hindu* writers the river *Nandá* is placed between *Barbara* and *Cuſha-dwíp*; by another, in *Sanc'ha-dwíp* itſelf; but this is eaſily reconciled, for, according to the more ancient diviſion of the earth, the exterior *dwíp* of CUSHA was conſidered as a part of *Sanc'ha-dwíp*; though, in the new diviſion, it is juſt the reverſe: all agree, that the *Nandá* runs, in great part of its courſe, from ſouth to north; and hence many *Bráhmens* draw a concluſion,

which by no means follows, that the *Cáli*, which it joins, muſt flow from weſt to eaſt. *Sántapana-ſi'hán*, I conceive to have ſtood at the *prayága* or *trevéni*, that is, at the confluence of the ſmaller *Criſhná* with the united waters of the *Nandá* and the *Cáli*; and I ſuppoſe it to have been the APOLLINIS *oppidum* of PLINY *(a)*, or the capital of the *Adiabaræ*, called alſo *Megabari*, whom I have already mentioned: for SA'NTAPANA was an *avatár*, or incarnate form, of the Sun, and the country around his *aſrama*, or hermitage, is known to this day by the name of *Kuara*, which means the Sun, according to Mr. BRUCE, and which is no other than the *Sanſcrit* word *Cwára*, or *going* round the *earth*: the *Nandá*, I preſume, or *Nile* of *Abyſſinia*, was alſo named the river of SA'NTAPANA, whence the *Greeks* firſt made *Aſtapún* in the oblique caſe, and thence, as uſual, formed the nominative *Aſtapus*. According to the *Puránas*, the *Nandá* and Little *Criſhna* unite before they fall into the *Cáli*; and PTOLEMY alſo ſuppoſes that they join near the ſouthern border of *Meroe*, and then are divided, one branch flowing eaſtward, and another weſtward, into the main body of the *Nile*. That inquiſitive geographer acknowledges himſelf indebted for much uſeful information to many learned *Indians* whom he knew at *Alexandria*, and thoſe *Hindus* were probably acquainted with the *Puránas*; but ERATOSTHENES was better informed than PTOLEMY with reſpect to the rivers in queſtion; and the miſtake of the *Hindu* authors may have ariſen from a fact, mentioned by Mr. BRUCE, that, during the rains, the floods divide themſelves, part running weſtward into the *Nile*, part eaſtward into the *Tacazzè*. It ſhould not be omitted, that the country of the ſage MRICU, and his ſon MA'RCAVA, ſeems to be that of the *Macrobii*, now inhabited by the *Gonguas*, *Gubas*, and *Shangallas*; the *Greeks*, according to their cuſtom, having changed *Marcaba*

(a) Lib. 6. Cap. 30.

Marcaba into *Macrobios*, or long-lived; though that country, ſays the *Abyſſinian* traveller, is one of the moſt unhealthy on earth; indeed, if MA'RCANDE'YA, the ſon of MRICANDU, be the ſame perſon with MA'RCAVA, he was truly *Macrobios*, one of the nine *long-lived* ſages of the *Puráns*.

VI. The next legend is taken from the *Mahácalpa*; that we introduce here as illuſtrative of that which has been related in the ſecond Section, concerning the two *Indian* Gods of Medicine, to whom ſome places in *Egypt* were conſecrated.

A moſt pious and venerable Sage, named RISHI'CESA, being very far advanced in years, had reſolved to viſit, before he died, all the famed places of pilgrimage; and, having performed his reſolution, he bathed at laſt in the ſacred water of the *Cálì*, where he obſerved ſome fiſhes engaged in amorous play, and reflecting on their numerous progeny, which would ſport like them in the ſtream, he lamented the improbability of his leaving any children: but, ſince he might poſſibly be a father, even at his great age, he went immediately to the king of that country, HIRANYAVERNA, who had fifty daughters, and demanded one of them in marriage. So ſtrange a demand gave the prince great uneaſineſs; yet he was unwilling to incur the diſpleaſure of a ſaint, whoſe imprecations he dreaded: he, therefore, invoked HERI, or VISHNU, to inſpire him with a wiſe anſwer, and told the hoary philoſopher, that he ſhould marry any one of his daughters, who of her own accord ſhould fix on him as her bridegroom. The ſage, rather diſconcerted, left the palace; but, calling to mind the two ſons of ASWINÌ, he haſtened to their terreſtrial abode, and requeſted that they would beſtow on him both youth and beauty: they immediately conducted him to *Abhimatada*, which we ſuppoſe to be *Abydus* in Upper *Egypt*; and, when he had bathed in the

the pool of *Rúpayauvana*, he was reſtored to the flower of his age, with the graces and charms of GA'MADE'VA. On his return to the palace, he entered the ſecret apartments, called *antahpura*, where the fifty princeſſes were aſſembled; and they were all ſo tranſported with the viſion of more than human beauty, that they fell into an *ecſtaſy*, whence the place was afterwards named *Móhaſt'hán*, or *Móhana*, and is, poſſibly, the ſame with *Mohannan:* they no ſooner had recovered from their trance, than each of them exclaimed, that ſhe would be his bride; and their altercation having brought HIRANYAVERNA into their apartment, he terminated the conteſt, by giving them all in marriage to RISHICE'SA, who became the father of a hundred ſons; and, when he ſucceeded to the throne, built the city of *Suc'haverddhána;* framed *vimánas*, or celeſtial ſelf-moving cars, in which he viſited the Gods; and made gardens, abounding in delights, which rivalled the bowers of INDRA; but, having gratified the deſire which he formed at *Matſyaſangama*, or the place where the *fiſh* were *aſſembled*, he reſigned the kingdom to his eldeſt ſon, HIRANYAVRIDDHA; and returned in his former ſhape to the banks of the *Cálì*, where he cloſed his days in devotion.

VII. A very communicative *Pandit* having told me a ſhort ſtory, which belongs to the ſubject of this Section, it ſeems proper to mention it, though I do not know from what *Purán* it is taken. ARUNA'TRI, the fifth in deſcent from ATRI before named, was performing religious rites on the *Dévánica* mountains, near the ſite of the modern *Cábul*, when a hero, whoſe name was TULYA, deſired his ſpiritual advice; informing him, that he had juſt completed the conqueſt of *Barbara*, ſubdued the *Syámamuc'has*, who lived to the eaſt of the river *Cálì*, and overcome the *Sanc'háyanas;* but that ſo great an effuſion of blood, for the ſake of dominion and fame, had ſuſtained his ſoul with a ſinful impurity,

which he was desirous of expiating: the Sage accordingly prescribed a fit penance, which the conqueror performed in the interior *Cusha-dwip*. A certain THOULES, or TAULES, is mentioned in *Egyptian* history as a son of ORUS the Shepherd.

VIII. In the first part of this Essay, we intimated an opinion, that *Ugra-st'hán* was a part of *Memphis*, and that UGRA, whom the *Hindus* make a king of *Dwáracà*, in *Gujjara-dés*, or *Gujarát*, was the UCHOREUS, or OGDOUS, of the *Greeks*: nor is it impossible, that VEXORIS, who is represented as a great conqueror, was the same person with UCHOREUS. The story of UGRA, or UGRASE'NA, we find in a book entitled *Amaréswara-sangraha-tantra*; from which the following passage is verbally translated: "UGRASE'NA, chief of kings, was a "bright ornament of the *Yádava* race; and having "taken CRÍSHNA for his associate, he became sove-"reign of all the *Dwípas*: the *Devás*, the *Yacshas*, "and the *Rácshasas*, paid him tribute again and again: "having entered *Cusha-dwip*, and vanquished its princes, "elate with pride, the monarch raised an image of "ISWARA on the banks of the river *Cálì*, whence the "God was famed by the title of UGRE'SWARA, and the "place was called *Ugra-st'hána*."

IX. The following legend from the *Uttara-c'handa*, is manifestly connected with the oldest history and mythology in the world. INDRA, king of *Méru*, having slain a *Daitya* of the sacerdotal class, was obliged to retire from the world, in order to perform the penance ordained for the crime of *Brahmahatyá*, or the murder of a *Bráhmen*: his dominions were soon in the greatest disorder, and the rebel *Daityas* oppressed the *Dévas*, who applied for assistance to NAHUSHA, a prince of distinguished virtues, whom they unanimously elected king of their heavenly mansions, with the title of DE'VANAHUSHA. His first object was to reduce the *Daityas*

tyas and the ſovereigns of all the *dwîps*, who had ſhaken off their allegiance; for which purpoſe he raiſed an immenſe army, and marched through the interior *Cuſha-dwîp*, or *Iran* and *Arabia*, through the exterior *dwîp* of CUSHA, or *Ethiopia*, through *Sanc'ha-dwîp*, or *Egypt*, through *Varáha-dwîp*, or *Europe*, through *Chandra-dwîp*, and through the countries now called *Siberia* and *China*: when he invaded *Egypt*, he overthrew the combined forces of the *Cúſila-vêſas* and *Syáma-muc'has* with ſo terrible a carnage, that the *Cálì* (a word which means alſo the *female devourer*) was reported to have ſwallowed up the natives of *Egypt*, whoſe bodies were thrown into her ſtream. During his travels he built many places of worſhip, and gave each of them the title of *Dévanáhuſham*. The principal rivers of the countries through which he paſſed, were alſo diſtinguiſhed by his name; NAHUSHA being an appellation of the *Nile*, of the *Chacſhu* or *Oxus*, of the *Varáha* or *Iſter*, and of ſeveral others. He returned through *India* to *Mêru*, but unhappily fell in love with SACHÌ, or PULÓMAJÁ, the conſort of INDRA, who ſecretly reſolved on perfect fidelity to her lord, and, by the advice of VRIHASPATI, regent of the planet *Jupiter*, and preceptor of the *Dévas*, promiſed NAHUSHA to favour his addreſſes, if he would viſit her in a *dólà*, or palanquin, carried on the ſhoulders of the holieſt *Bráhmens*: he had ſufficient influence to procure a ſet of reverend bearers; but ſuch was the ſlowneſs of their motion, and ſo great was his eagerneſs to ſee his beloved, that he ſaid with impatience to the chief of them, *Serpe*, *Serpe*, which has preciſely the ſame ſenſe in *Sanſcrit* and in *Latin*; and the ſage, little uſed to ſuch an imperative, anſwered, "Be thyſelf a ſerpent." Such was the power of divine learning, that the imprecation was no ſooner pronounced, than the king fell on the earth in the ſhape of that large ſerpent which is called *Ajágara* in *Sanſcrit*, and *Boa* by Naturaliſts: in that ſtate of humiliation he found his way to the *Black Mountains*, and glided in ſearch of prey along the banks

of the *Cáſi*; but, having once attempted to ſwallow a *Bráhmen* deeply learned in the *Védas*, he felt a ſcorching flame in his throat, and was obliged to diſgorge the ſage alive, by contact with whom his own intellects, which had been obſcured by his fall, became irradiated; and he remembered with penitence his crime and its puniſhment. He ceaſed from that day to devour human creatures, and, having recovered his articulation together with his underſtanding, he wandered through the regions adjacent to the *Nile*, in ſearch of ſome holy *Bráhmen*, who could predict the termination of his deſerved miſery: with this view he put many artful queſtions to all whom he met, and at length received information, that he would be reſtored to his priſtine ſhape by the ſons of PANDU. He had no reſource, therefore, but patience, and again traverſed the world, viſiting all the temples and places of pilgrimage, which he had named from himſelf in his more fortunate expedition: at laſt he came to the ſnowy mountains of *Himálaya*, where he waited with reſignation for the arrival of the PAN'DAVAS, whoſe adventures are the ſubject of VYASA's great Epick Poem.

This fable of DE'VA-NAHUSHA, who is always called DEO-NAUSH in the popular dialects, is clearly the ſame in part with that of DIONYSIUS, whether it allude to any ſingle perſonage, or to a whole colony; and we ſee in it the origin of the *Grecian* fiction, that DIONYSIUS was ſewed up in the *Méros*, or *thigh*, of JUPITER; for *Méru*, on which DEVA-NAHUSHA reſided for a time, was the ſeat of INDRA, or ZEUS *Ombrios*: by the way, we muſt not confound the celeſtial *Méru* with a mountain of the ſame appellation near *Cábul*, which the natives, according to the late Mr. FORSTER, ſtill call *Mer-coh*, and the *Hindus*, who conſider it as a ſplinter of the heavenly mountain, and ſuppoſe that the Gods occaſionally deſcend on it, have named *Méru-ſringa*. Names are often ſo ſtrangely corrupted, that we ſuſpect

pect DEO-NAUSH to be alſo the *Scythian* monarch, called TANAUS by JUSTIN *(a)*, and TAUNASIS by JORNANDES, who conquered *Aſia*, travelled into *Egypt*, and gave his name to the river otherwiſe called *Iaxartes:* we have already mentioned *Nous* as a *Greek* name of the *Nile*, and the *Danube* or *Iſther* was known alſo by that of *Danuſius* or *Tanais (b)*; in which points the *Purânas* coincide with HORUS, APOLLO, EUSTATHIUS, and STRABO.

X. The author of the *Viſva-pracás* gives an account of an extraordinary perſonage, named DARDA'NA'SA, who was lineally deſcended from the great JAMADAGNI: his father ABHAYA'NA'S lived on the banks of the river *Vitaſtà*, where he conſtantly performed acts of devotion, explained the *Védas* to a multitude of pupils, and was choſen by CHITRARAT'HA, who, though a *Vaiſya*, reigned in that country, as his *guru*, or ſpiritual guide. Young DARDA'NA'SA had free acceſs to the ſecret apartments of the palace, where the daughter of the king became enamoured of him, and eloped with him through fear of detection, carrying away all the jewels and other wealth that ſhe could collect: the lovers travelled from hill to hill, and from foreſt to foreſt, until they reached the banks of the *Câlì*, where their property ſecured them a happy retreat. PRAMÓDA, a virtuous and learned *Bráhmen* of that country, had a beautiful daughter, named PRAMADA', whom DARDA'NA'SA, with the aſſent of the princeſs, *took by the hand*, that is, *married*, according to the rites preſcribed in the *Véda;* and his amiable qualities gained him ſo many adherents, that he was at length choſen ſovereign of the whole region, which he governed with mildneſs and wiſdom. His anceſtry and poſterity are thus arranged:

JAMADAGNI,

(a) Lib. 1. Cap. 1. and Lib. 2. Cap. 36.
(b) *Euſtath.* on *Dionyſ. Perieg.* v. 298.

JAMADAGNI,

Jámadagni,	*Abhayánás*,
Práchínás,	DARDA'NA'S,
Támránás,	*Vinábhrtánás*,
Náſhtránás,	*Técánás*,
Bhúnjánás,	*Bháhánás*,
Crauncháns,	*Traicáyanyás*,
Abhayajátánás,	*Avadátánás*.

The river here named *Vitaſtà*, and vulgarly *Jelam*, is the *Hydaſpes* of the *Greeks*: a nation who lived on its banks, are called *Dardaneis*, by DIONYSIUS *(a)*; and the *Grecian* DARDANUS was probably the ſame with DARDA'NA'SA, who travelled into *Egypt* with many aſſociates. We find a race of *Trojans* in *Egypt*; a mountain, called anciently *Troicus*, and now *Tora*, fronted *Memphis*; and at the foot of it was a place actually named *Troja*, near the *Nile*, ſuppoſed to have been an old ſettlement of *Trojans*, who had fled from the forces of MENELAUS; but CTESIAS, who is rather blameable for credulity than for want of veracity, and moſt of whoſe fables are to be found in the *Puráns*, was of a different opinion; for he aſſerted, according to DIODORUS of *Sicily*, that *Troja*, in *Egypt*, was built by *Trojans*, who had come from *Aſſyria* under the famed SEMIRAMIS *(b)*, named SAMI'RAMA' by the ancient *Hindu* writers; and this account is confirmed by HERODOTUS, who ſays, that a race of DARDANIANS were ſettled on the banks of the river *Gyndes*, near the *Tigris*, *(c)*, where, I imagine, DARDA'NA'SA, and his aſſociates, firſt eſtabliſhed themſelves, after their departure from *India (d)*.

EUSTATHIUS,

(a) Perieg. v. 11. 38. *(b)* B. 2. *(c)* B. 1. C. 189.
(d) *Iliad*, Y. v. 215.

EUSTATHIUS, in his comment on the *Periegeſis*, diſtinguiſhes the *Dardaneis* from the *Dardanoi*, making the firſt an *Indian*, and the ſecond a *Trojan*, race *(a;)* but it ſeems probable, that both races had a common origin: when HOMER gives the *Trojans* the title of *Meropians*, he alludes to their eaſtern origin from the borders of *Méru*; the very name of king MEROPS being no other than ME'RUPA, or ſovereign of that mountainous region.

XI. We come now to a perſon of a different character; not a prince or a hero, but a bard, whoſe life is thus deſcribed in the *Viſvaſára*. "On the banks of the *Cálì* dwelt a *Bráhmen*, whoſe name was LE'C'HA'YANA'S; a ſage rigorouſly devout, ſkilled in the learning of the *Védas*, and firmly attached to the worſhip of HERI; but, having no male iſſue, he was long diſconſolate, and made certain oblations to the God, which proved acceptable; ſo that his wife SA'NCRÌTI became gregnant, after ſhe had taſted part of the *charu*, or cake of rice, which had been offered: in due time ſhe was delivered of a beautiful boy, whom the *Bráhmens*, convened at the *játacarma*, or ceremony on his birth, unanimouſly agreed to name HERIDATTA, or *given* by the divinity. When the *ſanſcára*, or inſtitution of a *Bráhmen*, was completed by his inveſtiture with the ſacerdotal ſtring, and the term of his ſtudentſhip in the *Véda* was paſt, his parents urged him to enter into the *ſecond* order, or that of a married man; but he ran into the woods, and paſſed immediately into the *fourth* order, diſclaiming all worldly connections, and wholly devoting himſelf to VISHNU: he continually practiſed the *ſamádhiyóga*, or *union with the Deity by contemplation;* fixing his mind ſo intenſely on GOD, that his vital ſoul ſeemed concentrated in the *Brahma-randhra*, or pineal

(a) Οἱ Δαρδανεῖς, Ἰνδικὸν ἔθνος, οἱ μέντοι Δάρδανοι, Τρωϊκόν. *Euſtath.* on *Dionyſ.* v. 11. 38.

pineal gland, while his animal faculties were ſuſpended, but his body ſtill uncorrupted, till the reflux of the ſpirits put them again in motion; a ſtate, in which the *Hindus* aſſert, that ſome *Yógis* have remained for years, and the fanciful gradations of which, are minutely deſcribed in the *Yóga-ſáſtra*, and even delineated, in the figures called *Shatchacra*, under the emblems of lotos-flowers with different numbers of petals, according to the ſuppoſed ſtations of the ſoul in her myſtical aſcent. From this habit of *merging* all his vital *ſpirits* in the idea of the Supreme Being, HERIDATTA was named LI'NA'SU; a name which the people repeated with enthuſiaſm; and he became the *guru*, or ſpiritual director, of the whole nation: he then rambled over the earth, ſinging and dancing, like a man in a phrenſy; but he ſang no hymns, except thoſe which himſelf had compoſed; and hence it came, that all older hymns were neglected, while thoſe of LINA'SU alone were committed to memory from his lips, and acquired univerſal celebrity. Other particulars of his life are mentioned in the *Puránas*, where fragments of his poetry are, moſt probably, cited: I have no doubt, that he was the ſame perſon with the LINUS of the *Greeks*; and, if his hymns can be recovered, they will be curious at leaſt, if not inſtructive. LINA'SU was the eighth in deſcent from the ſage BHARADWA'JA, whom ſome call the ſon of VRIHASPATI, or the regent of *Jupiter*: he is ſaid to have married at an advanced age, by the ſpecial command of HERI, and five of his deſcendants are named in the following pedigree:

BHARADWA'JA,
Cáriſhávanás,
Cſhámyávanás,
Lec'hávanás,
LI'NA'SU, or *Línávanás*,
Caundávanás, 10.

Gauriváyanás,

Gaurivâyanás, *Máſhâyanás*,
Cárunâyanás, 5. *Cámacâyanás*,
Bhrityâyanás, *Sánc'halâyanás*,
Sic'hâyánás, *Cáśucâyanás*.

XII. The tale of LUBDHACA relates both to the morals and aſtronomy of the *Hindus*, and is conſtantly recited by the *Bráhmens* on the *night* of SIVA, which falls on the *fourteenth* of *Mágha*, or of *P'hálgun*, according as the month begins from the oppoſition or from the conjunction.

LUBDHACA was deſcended from the race of *Palli*, and governed all the tribes of *Cirâtas*: he was violent and cruel, addicted paſſionately to the pleaſures of the chace, killing innocent beaſts without pity, and eating their fleſh without remorſe. On the *fourteenth* lunar day of the dark half of *P'hálgun*, he had found no game in the foreſt; and at ſun-ſet, faint with hunger, he roved along the banks of the *Crĭſhná*, ſtill earneſtly looking for ſome animal whom he might ſhoot: at the beginning of night he aſcended a *Bilva*-tree, which is conſecrated to MAHA'DE'VA, whoſe emblem had been fixed under it near a ſpring of water; and, with a hope of diſcerning ſome beaſt through the branches, he tore off the leaves, which dropped on the *linga*, ſprinkling it with dew; ſo that he performed ſacred rites to the God, without intending any act of religion. In the firſt watch of the night a large male antelope came to the ſpring; and LUBDHACA, hearing the ſound which he made in drinking, fixed his arrow, and took aim at the place whence the noiſe proceeded; when the animal, being endued by SIVA with ſpeech and intellect, told him, that he had made an aſſignation with a beloved female, and requeſted him to wait with patience till the next day, on which he promiſed to return: the mighty hunter was ſoftened, and, though nearly famiſhed,

famiſhed, permitted the antelope to depart, having firſt exacted an oath, that he would perform his engagement. A female antelope, one of his conſorts, came in the ſecond watch to drink at the ſpring; who was in like manner allowed to eſcape, on her ſolemn promiſe, that ſhe would return, when ſhe had committed her helpleſs young to the care of a ſiſter; and thus, in the third and fourth watches, two other females were releaſed for a time on pretences nearly ſimilar, and on ſimilar promiſes. So many acts of tender benevolence in ſo trying a ſituation, and the rites to MAHA'DE'VA, which accompanied them from watch to watch, though with a different intention, were pleaſing to the God, who enlightened the mind of LUBDHACA, and raiſed in him ſerious thoughts on the cruelty of ſlaying the innocent for the gratification of his appetite: at early dawn he returned to his manſion, and, having told his family the adventure of the night, aſked whether, if he ſhould kill the antelopes, they would participate his guilt, but they diſclaimed any ſhare in it, and inſiſted, that, although it was his duty to provide them with ſuſtenance, the puniſhment of ſin muſt fall on him ſolely. The faithful and amiable beaſt at that moment approached him, with his three conſorts and all his little ones, deſiring to be the firſt victim; but LUBDHACA exclaimed, that he would never hurt his friend and his guide to the path of happineſs, applauded them for their ſtrict obſervance of their promiſes, and bade them return to the woods, into which he intimated a deſign of following them as a hermit: his words were no ſooner uttered, than a celeſtial car deſcended with a meſſenger from SIVA, by whoſe order the royal convert and the whole family of antelopes were ſoon wafted, with radiant and incorruptable bodies, to the ſtarry regions, fanned by heavenly nymphs, as they roſe, and ſhaded by genii, who held umbrellas, while a chorus of etherial ſongſters chanted the praiſes of tenderneſs to living creatures, and a rigorous adherence to truth. LUBDHACA

was appointed regent of *Sirius*, which is called the *yóga* ſtar; his body is chiefly in our Greater Dog, and his *arrow* ſeems to extend from β in that aſteriſm to κ in the knee of ORION, the *three* ſtars in whoſe neck are the lunar manſion *Mrigaſiras*, or the *head* of the male *antelope*, who is repreſented looking round at the archer; the *three* ſtars in the belt are the females, and thoſe in the ſword, their young progeny; MAHA'DE'VA, that he might be near his favourites, placed himſelf, it is ſaid, in the next lunar manſion *A'rdrà*, his head being the bright ſtar in the ſhoulder of ORION, and his body including thoſe in the arm with ſeveral ſmaller ſtars in the galaxy. The ſon of LUBDHACA ſucceeded him on earth, and his lineal deſcendants yet reign, ſays the author of the *Purán*, on the delightful banks of the *Crĭſhná*.

This legend proves a very material fact, that the *Pallis* and *Cirâtas* were originally the ſame people; it ſeems to indicate a reformation in ſome of the religious tenets and habits of the nations bordering on the *Crĭſhná*; and the whole appears connected with the famous *Egyptian* period regulated by the heliacal riſing of *Sirius*: the river here mentioned I ſuppoſe to be the ſmallar *Crĭſhná*, or the *Siris* of the ancients, ſo named, as well as the province of *Siré*, from the word *Seir*, which means a *dog*, ſays Mr. BRUCE, in the language of that country. The conſtellations of ORION and the two Dogs point at a ſimilar ſtory differently told; but the name of LUBDHACA ſeems changed by the *Greeks* into LABDACUS: for ſince, like the ancient *Indians*, they applied to their new ſettlements the hiſtory and fables of their primitive country, they repreſent LABDACUS as the grandſon of CADMUS, the ſon of POLYDORUS, (for ſo they were pleaſed to diſguiſe the name,) and the father of LAIUS: now CADMUS, as we have ſhown, was CARDAME'SWARA, or MAHA'DE'VA, and POLYDORUS,

LYDORUS, or POLYDOTUS, was PALLIDATTA, the *gift* of the national god *Palli* or *Nairrit*. As to LABDACUS, he died in the flower of his age, or diſappeared, ſay the *Hindus*, and was tranſlated into heaven; but, during his minority, the reigns of government were held by LYCUS, a ſon of NYCTEUS, or NACTUN-CHARA; he was ſucceeded by LAIUS, which, like *Páli*, means a *herdſman* or *ſhepherd;* for λαία, λεία, and λείη, ſignify herds and flocks; and thus we find a certain LAIUS, who had a ſon BUCOLION, and a grandſon PHIALUS, both which names have a reference to *paſture*, for the Shepherds were called by the *Greeks* Αγελαῖοι, and AGELAIA was ſynonymous with PALLAS. The ſon of LAIUS was ŒDIPUS, with whoſe dreadful misfortune, as we intimated in the firſt ſection, the *Hindus* are not unacquainted, though they mention his undeſigned inceſt in a different manner, and ſay, that YÓGABRASHTÀ, whom they deſcribe as a flagitious woman, entered into the ſervice of ſome cowherds, after the miſerable death of her ſon MAHÁ'SU'RA, or the *Great Hero*, by LINÁ'SU, the ſon of LUBDHACA, who was deſcended from PALLI: the whole ſtory ſeems to have been *Egyptian*, though transferred by the *Greeks* to *Thebes* in their own country.

XIII. The laſt piece of hiſtory, mixed with an aſtrological fable, which I think it uſeful to add, becauſe it relates to *Barbara*, is the legend of DA'SARAT'HA, or the monarch, *whoſe car had borne him to ten regions*, or to the *eight* points, the zenith, and the nadir: it is told both in the *Bhawiſhya Purán* and the *Bráhmánda*. He was deſcended from SU'RYA, or HE'LI, which is a name of the Sun in *Greek* and in *Sanſcrit:* one of his anceſtors, the great RAGHU, had conquered the ſeven *dwípas*, or the whole earth, and VISHNU became incarnate in the perſon of his ſon RA'MACHANDRA. It happened in the reign of DASARAT'HA, that SANI, having juſt left the lunar manſion *Críttică*, or the Pleiads,

was entering the Hyads, which the *Hindus* call *Róhinì*, and that paſſage of SATURN is diſtinguiſhed by the appellation of *Sacata-bhéda*, or the *ſection of the wain:* an univerſal drought having reduced the country to the deepeſt diſtreſs, and a total depopulation of it being apprehended, the king ſummoned all his aſtrologers and philoſophers, who aſcribed it ſolely to the unfortunate paſſage of the malignant planet; and VASISHT'HA added, that, unleſs the monarch himſelf would attack SANI, as he ſtrongly adviſed, neither INDRA nor BRA'HMA himſelf could prevent the continuance of the drought for twelve years. DASARAT'HA that inſtant aſcended his miraculous car of pure gold, and placed himſelf at the entrance of *Róhinì*, blazing like his progenitor the Sun, and drawing his bow, armed with the tremendous arrow *Sanhárâſtra*, which attracts all things with irreſiſtible violence: SANI, *the ſlow-moving child of* SU'RYA, *dreſſed in a blue robe, crowned with a diadem, having four arms, holding a bow, a ſpiked weapon, and a cimeter*, (thus he is deſcribed in one verſe) diſcerned his formidable opponent from the laſt degree of *Crittica*, and rapidly deſcended into the land of *Barbara*, which burſt into a flame, while he concealed himſelf far under ground. The hero followed him; and his legions, marching to his aſſiſtance, periſhed in the burning ſands; but SANI was attracted by the magnetick force of the *Sanhárâſtra*, and, after a vehement conflict, was overpowered by DASARAT'HA, who compelled him to promiſe, that he never more would attempt to paſs through the wain of *Róhinì:* the victor then returned to his palace, and the regent of the planet went to SANI-*ſt'hán* in *Barbara*, while the ground, on which he had fought, aſſumed a red hue. The *Hindu* aſtrologers ſay, that SANI has hitherto performed his promiſe, but that, in four or five years, he will approach ſo nearly to *Róhinì* that great miſchief may be feared from ſo noxious a planet, who has nothing in this age to apprehend from a hero in a ſelf-moving car with an irreſiſtible weapon: they

they add, that MANGALA, or *Mars*, the child of PRIT'HIVÌ, has alſo been prevented from traverſing the waggon of *Róhinì*, but that VRIHASPATI, SUCRA, and BUDHA, or *Jupiter*, *Venus*, and *Mercury*, paſs it freely and innocently, while it is the conſtant path of SÓMA, or the Moon, of whom the beautiful *Róhinì*, or *Aldeberhán*, is the favourite conſort.

The hiſtory of DASARAT'H being immediately connected with that of RA'MACHANDRA, and conſequently of the firſt colonies who ſettled in *India*, it may properly conclude this third ſection, which has been confined to the demigods and ſages, who diſtinguiſhed themſelves in the countries bordering on the *Nile* of *Ethiopia*; and, whatever may be thought of ſome etymological *conjectures*, which I have generally confirmed by facts and circumſtances, it has been proved, I truſt, by poſitive *evidence*, that the ancient *Indians* were acquainted with thoſe countries, with the courſe of that celebrated river, and with *Miſra*, or *Egypt*.

REMARKS

REMARKS

ON THE PRECEDING ESSAY,

BY THE PRESIDENT.

SINCE I am perſuaded, gentlemen, that the learned Eſſay on *Egypt* and the *Nile*, which you have juſt attentively heard, has afforded you equal delight with that which I have myſelf received from it, I cannot refrain from endeavouring to increaſe your ſatisfaction, by confeſſing openly, that I have at length abandoned the greateſt part of that natural diſtruſt, and incredulity, which had taken poſſeſſion of my mind, before I had examined the ſources from which our excellent aſſociate, Lieutenant WILFORD, has drawn ſo great a variety of new and intereſting opinions. Having lately read, again and again, both alone, and with a *Pandit*, the numerous original paſſages in the *Puránas*, and other *Sanſcrit* books, which the writer of the diſſertation adduces in ſupport of his aſſertions, I am happy in bearing teſtimony to his perfect good faith, and general accuracy, both in his extracts, and in the tranſlations of them; nor ſhould I decline the trouble of annexing literal verſions of them all, if our Third Volume were not already filled with a ſufficient ſtore of curious and (my own part being excepted) of valuable papers: there are two, however, of Mr. WILFORD's extracts from the *Puránas*, which deſerve a verbal tranſlation; and I, therefore, exhibit them word for word, with a full conviction of their genuineneſs and antiquity.

The firſt of them is a little poem, in the form of the hymns aſcribed to ORPHEUS, in praiſe of the *Nilá*, which all the *Bráhmens* allow to be a ſacred river in *Cuſha-dwíp*, and which we may confidently pronounce to

to be the *Nile:* it is taken from the *Scanda-purán*, and ſuppoſed to be the compoſition of VISVA'MITRA, the father of SACONTALA', with whoſe life you are well acquainted:

1. "*Cáli*, *Crĭſhná*, likewiſe NÍLA'; *'Syamá*, *Cálá*, "and *Aſitá* alſo: *Anja-nábha* and *'Syámalá*: *Mécha-* "*cà* too, and *Pávanì*;

2. "*Aghahá* and *Mócſhadá*.—Theſe twelve proſpe- "rous names of the *Cálicà*, in whatever receptacle of "water

3. "A man ſhall repeat at the time of bathing, he "ſhall gain the fruit of an ablution in the *Cálì*. No "ſtream on earth is equal to the river *Cálì*, as a giver "of increaſe to virtue.

4. "He, who has bathed in her *ſtream*, is wholly "releaſed from the murder of a *Bráhmen*, and every "other crime: they, who have been offenders in "the higheſt degree, *are purified by her*, and con- "ſequently who have committed rather inferior "ſins.

5. "They, who have arrived on the bank of the "river *Cálì*, are indubitably releaſed from ſin; and "even by a ſight of the river *Cálì*, an aſſemblage of "crimes is quite effaced:

6. "But to declare the fruit gained by bathing in her "*waters*, is impoſſible even for BRA'HMA. Theſe de- "lightful *and* exquiſite names whatever men

7. "Shall repeat, even they are *conſidered as* duly "bathed in the river *Cálì*: conſtantly, therefore, muſt "they be repeated with all *poſſible* attention."

Here

Here I muſt obſerve, that the couplets of the *Véda*, which our learned friend has quoted at the beginning of his Eſſay, are in a ſimilar ſtrain to thoſe of VISVA'MITRA; nor have a doubt of their authenticity, becauſe the fifth line is clearly in a very ancient dialect, and the original ends in the manner of the *Hindu* Scripture, with a repetition of the two laſt words; but either we muſt reject a redundant ſyllable in the concluding verſe, (though ſuch a redundance often occurs in the *Véda*,) or we muſt give a different verſion of it. The line is

*Sitáſitasamáyógát param yá*ti *nanivertatè*,

which may thus be rendered: "By whoſe union of "white and dark azure *waters*, a mortal, *who bathes* "*in them*, attains the Moſt High, *from whoſe preſence* "he returns not *to this terreſtrial manſion.*"

Of the ſecond paſſage, from the *Padma-purán*, the following tranſlation is minutely exact:

1. "To SATYAVARMAN, that ſovereign of the "*whole* earth, *were* born three ſons; the eldeſt, SHER-"MA; then, C'HARMA; and, *thirdly*, JYA'PETI by "name:

2. "*They were* all men of good morals, excellent "in virtue and *virtuous* deeds, ſkilled in the uſe of "weapons to ſtrike with or to be thrown; brave men, "eager for victory in battle.

3. "But SATYAVARMAN, being continually de-"lighted with devout meditation, *and* ſeeing his ſons "fit *for dominion*, laid upon them the burden of go-"vernment,

4. "*Whilſt* He remained honoring and ſatisfying the "Gods, and prieſts, and kine. One day by the act of "deſtiny, the king, having drunk mead,

5. "Became ſenſeleſs, *and* lay aſleep naked: then "was he ſeen by C'HARMA, and by him were his two "brothers called,

6. "*To whom he ſaid:* What now has befallen? "In what ſtate is this our ſire? By thoſe two was "he hidden with clothes, and called to his ſenſes again "and again.

7. "Having recovered his intellect, and perfectly "knowing what had paſſed, he curſed C'HARMA, *ſay-*"*ing:* Thou ſhalt be the ſervant of ſervants;

8. "*And*, ſince thou waſt a laugher in their preſence, "from laughter ſhalt thou acquire a name. Then he "gave to SHERMA the wide domain on the ſouth of the "ſnowy mountain,

9. "And to JYA'PETI he gave all on the north of the "ſnowy mountain; but he, by the power of religious "contemplation, attained ſupreme bliſs."

Now you will probably think, that even the conciſeneſs and ſimplicity of this narrative are excelled by the *Moſaick* relation of the ſame adventure; but, whatever may be our opinion of the old *Indian* ſtyle, this extract moſt clearly proves, that the SATYAVRATA, or SATYAVARMAN, of the *Purâns* was the ſame perſonage (as it has been aſſerted in a former publication) with the NOAH of Scripture, and we conſequently fix the utmoſt limit of *Hindu* Chronology; nor can it be with reaſon inferred from the identity of the ſtories, that the divine legiſlator borrowed

borrowed any part of his work from the *Egyptians*: he was deeply verſed, no doubt, in all their learning, ſuch as it was; but he wrote what he knew to be truth itſelf, independently of their tales, in which truth was blended with fables; and their age was not ſo remote from the days of the Patriarch, but that every occurrence in his life might naturally have been preſerved by traditions from father to ſon.

We may now be aſſured, that the old *Hindus* had a knowledge of *Miſr* and of the *Nile*; that the legends of CEPHEUS and CASSIOPEIA (to ſelect one example out of many) were the ſame with thoſe of CAPE'YA and CA'SYAPI; that PERSEUS and ANDROMEDA were no other than PA'RASICA and ANTARMADA'; and that Lord BACON, whom, with all his faults, (and grievous faults they were,) we may juſtly call *the great architect of the temple of knowledge*, concluded rightly, that the Mythology of the *Greeks*, which their oldeſt writers do not pretend to have invented, was no more than a *light air, which had paſſed from a more ancient people into the flutes of the* Grecians, and which they modulated into ſuch deſcants as beſt ſuited their fancies and the ſtate of their new ſettlements: but we muſt ever attend to the diſtinction between *evidence* and *conjecture*; and I am not yet fully ſatisfied with many parts of Mr. WILFORD's Eſſay, which are founded on ſo uncertain a baſis as *conjectural* Etymology; though I readily admit, that his etymologies are always ingenious, often plauſible, and may hereafter, perhaps, be confirmed by hiſtorical proof. Let me conclude theſe remarks with applying to Him the words of the memorable writer whom I have juſt named, and with expreſſing an opinion, in which I have no doubt of your concurrence, "That, with perſevering induſtry, and with ſcrupulous "attention to genealogies, monuments, inſcriptions, "names and titles, derivations of words, traditions and "archives, fragments of hiſtory, and ſcattered paſſa-

" ges from rare books on very different subjects, he
" has preserved a venerable *tablet from the shipwreck of*
" time; a work, operose and painful to the author, but
" extremely delightful to his readers, and highly de-
" serving their grateful acknowledgments."

XIV.

A

DESCRIPTION

OF THE

PLANT BUTEA.

By Dr. ROXBURGH.

I. THE *Maduga* of the *Gentoos*, and *Plaſo* of the *Hortus Malabaricus*,* is a middle ſized, or rather a large, tree, not very common on the low-lands of this coaſt, but much more ſo up amongſt the mountains: it caſts its leaves during the cold ſeaſon; they come out again with the flowers about the months of *March* and *April*, and the ſeed is ripe in *June* or *July*.

Trunk irregular, generally a little crooked, covered with aſh-coloured, ſpongy, thick, ſlightly ſcabrous bark, the middle ſtrata of which contain a red juice hereafter to be mentioned.

Branches very irregularly bent in various directions; young ſhoots downy.

Leaves alternate, ſpreading, threed, from eight to ſixteen inches long. Leaflets emarginated, or rounded at the apex, leathery, above ſhining and pretty ſmooth, below ſlightly hoary, entire: the pair are obliquely oval, from four to ſeven inches long, and from three to four and a half broad; the exterior one inverſe hearted, or, in other words, tranſverſely oval, and conſiderably larger than the lateral.

Common

* The Butea *Frondoſa* of Koenig.

Common Petiole round, when young, downy, the length of the leaflets.

Stipules of the Petiole ſmall, recurved, downy.

——— of the Leaflets awled.

RACEME terminal, axillary, and form tuberoſities over the naked woody branchlets, ſtanding in every direction, rigid, covered with a ſoft greeniſh purple down.

FLOWERS *Papilionaceous*, pendulous, pedicelled, faſcicled, large, their ground of a beautiful deep red, ſhaded with orange and ſilver-coloured down, which gives them a moſt elegant appearance.

PEDICELS round, about an inch long, articulated near the apex, and covered with the ſame greeniſh velvet-like down.

BRACTS, one below the inſertion of each pedicel, lanced, falling, two ſimilar but ſmaller, preſſing on the Calyx, falling alſo.

CALYX: *Perianth* belled, leathery, two-lipped, *upper* lip large, ſcarce emarginated; *under* three-toothed, covered with the ſame dark green down that the raceme and pedicels are covered with, withering.

COROL:

Banner reflected, egged, pointed, very little longer than the wings.

Wings aſcending, lanced, the length of the keel.

Keel below two parted, aſcending, large, mooned, the length of the wings and banner.

STAMENS: filaments one and nine, aſcending in a regular ſemicircle, about as long as the corol.

Anthers equal, linear, erect.

PISTIL: *Germ* ſhort, thick, pedicelled, lanced, downy. *Style* aſcending, a little larger than the filaments. *Stigma* ſmall, glandulous.

PERICARP, *legume* pedicelled, large, pendulous, all, but the apex where the ſeed is lodged, leafy, downy, about ſix inches long by two broad, never opening of itſelf.

SEED one, lodged at the point of the legume, oval, much compreſſed, ſmooth, brown, from an inch and a quarter to an inch and a half long, and about one broad.

From natural fiſſures, and wounds made in the bark of this tree, during the hot ſeaſon, there iſſues a moſt beautiful red juice, which ſoon hardens into a ruby-coloured brittle aſtringent gum: but it ſoon loſes its beautiful colour, if expoſed to the air: to preſerve the colour, it muſt be gathered as ſoon as it becomes hard, and kept cloſely corked up in a bottle.

This gum, held in a flame of a candle, ſwells and burns away ſlowly, without ſmell or the leaſt flame, into a coal, and then into fine light white aſhes: held in the mouth it ſoon diſſolves; it taſtes ſtrongly, but ſimply, aſtringent; heat does not ſoften it; but rather renders it more brittle; pure water diſſolves it perfectly; the ſolution is of a deep red colour; it is in a great meaſure ſoluble in ſpirits, but this ſolution is paler, and a little turbid; the watery ſolution alſo becomes turbid when ſpirit is added, and the ſpirituous more clear by the addition of water; diluted vitriolic acid renders both ſolutions turbid, mild cauſtic vegetable alkali changes the colour of the watery ſolution to a clear deep fiery red:* the ſpirituous it alſo deepens, but in a leſs degree: *Sal*

* With an alkalized decoction of this gum, I tried to dye cotton cloth prepared with alum, with ſugar of lead, and with a ſolution of tin

Sal Martis changes the watery ſolution into a good durable ink.

Theſe are, I think, proofs that a very ſmall proportion of reſin is preſent in this ſubſtance: in this it differs eſſentially from the gum reſin called *Kino*, or *Gummi rubrum aſtringens*, which the *Edinburgh* College has taken into their materia medica (I have uſed the recent gum in making my experiments, which may make ſome difference); but as this can be moſt perfectly diſſolved in watery menſtrua, it may prove of uſe where a ſpirituous ſolution of the former (being the moſt complete) cannot be ſo properly adminiſtered, conſequently it may prove a valuable acquiſition alſo.

Infuſions of the flowers, either freſh or dried, dyed cotton cloth, previouſly impregnated with a ſolution of alum or alum and tartar, of a moſt beautiful bright yellow, which was more or leſs deep according to the ſtrength of the infuſion: a little alkali added to the infuſion, changes it to a deep reddiſh orange; it then dyed unprepared cotton cloth of the ſame colour, which the leaſt acid changes to a yellow or lemon: theſe beautiful colours I have not been able to render perfectly permanent.

Amongſt numberleſs experiments, I expreſſed a quantity of the juice of the freſh flowers, which was diluted with alum water, and rendered perfectly clear by depuration: it was then evaporated by the heat of the ſun, into a ſoft extract; this proves a brighter water-colour than any gamboge I have met with; it is one year ſince I firſt uſed it, and it remains bright.

Infuſions

tin in *aqua regia*, but the reds produced thereby were bad: that where alum was employed, was the beſt.

Infuſions of the dried flowers yielded me an extract very little, if any thing, inferior to the laſt mentioned; they yield alſo a very fine durable yellow lake, and all theſe in a very large proportion.

The *Lac* inſects are frequently found on the ſmall branches and the petioles of the leaves of this tree: whether the natural juices of its bark contribute to improve the colour of their red colouring matter, I cannot ſay; it would require a ſet of experiments accurately made on ſpecimens of lac gathered from the various trees it is found on, at the ſame time and as nearly as poſſible from the ſame place, to determine this point.

I do not find that the natives make any uſe of the gum or flowers, although they promiſe to be valuable, the former as a medicine, and the latter as a pigment and dying drug.

II. Butea Superba,* *Tiga Maduga* of the *Genioos*, is a very large twining ſhrub, a native of the mountains. Flowering time, the beginning of the hot ſeaſon.

Root ſpindle-form, very large.

Stem twining, as thick as, or thicker than, a man's leg, woody, very long, running over large trees. Bark, aſh-coloured, pretty ſmooth.

Branches like the ſtem, but ſmall, and with a ſmoother bark.

Leaves alternate, threed, remote, very large.

Leaflets

* So named by Dr. Roxburgh.

LEAFLETS downy, in other reſpects as in *Butea Frondoſa*, but greatly larger: the exterior one is generally about twenty inches long, and broad in proportion, the lateral ſomewhat leſs.

RACEMES as in the former, but much larger.

FLOWERS alſo the ſame, only much larger, and more numerous.

CALYX divided as the other, but the diviſions longer, and much more pointed.

COROL the ſame.

LEGUMES and ſeed as in the former, but rather larger.

When this ſpecies is in full flower, I do not think the vegetable world offers a more gaudy ſhow: the flowers are incomparably beautiful, very large, and very numerous; the colours are ſo exceedingly vivid, that my beſt painter has not been able, with his utmoſt ſkill, to come any thing like near their brightneſs.

From fiſſures, &c. in the bark, the ſame ſort of ruby-coloured aſtringent gum exudes: the flowers alſo yield the ſame beautiful yellow dye and pigment.

Dr. ROXBURGH's Deſcription of the NERIUM *Tinctorium* would have been ſubjoined; but the publication of it is delayed, until the Society have been favoured with the reſult of his father experiments.

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XV.

ON THE

MANUFACTURE OF INDIGO

AT AMBORE.

By Lieutenant Colonel CLAUDE MARTIN.

I PRESENT the Society with a ſhort deſcription of the proceſs obſerved in the culture and manufacture of Indigo in this part of *India*. The *Ambore* diſtrict is compriſed within a range of ſurrounding hills of a moderate height. The river *Pallar*, declining from its apparent ſoutherly direction, enters this diſtrict about three miles from the eaſtward, waſhes the *Ambore Pettah*, a ſmall neat village, diſtant three miles to the ſouthward of the fort of that name, ſituated in a beautiful valley; the ſkirts of the hills covered with the Palmeria and Date trees, from the produce of which a conſiderable quantity of coarſe ſugar is made; this tract is fertilized by numerous rills of water conducted from the river along the margin of the heights, and throughout the intermediate extent: this element being conveyed in theſe artificial canals (three feet deep,) affording a pure and cryſtal current of excellent water for the ſupply of the Rice-fields, Tobacco, Mango, and Cocoa-nut, plantations; the higheſt ſituated lands affording Indigo, apparently without any artificial watering, and attaining maturity at this ſeaſon notwithſtanding the intenſeneſs of the heat, the thermometer under cover of a tent riſing to 100, and out of it to 120; the plant affording even in the drieſt ſpots good foliage, although more luxuriant in moiſter ſituations. I am juſt returned from examining the manufacture of this article. Firſt, the plant is boiled in earthen pots of about eighteen inches diameter, diſpoſed on the ground in excavated ranges,

ranges, from twenty to thirty feet long, and one broad, according to the number uſed. When the boiling proceſs has extracted all the colouring matter aſcertainable by the colour exhibited, the extract is immediately poured into an adjoining ſmall jar fixed in the ground for its reception, and is thence laded in ſmall pots into larger jars diſpoſed on adjoining higher ground, being firſt filtered through a cloth; the jar, when three-fourths full, is agitated with a ſplit bamboo extended into a circle, of a diameter from thirteen to twenty inches, the hoop twiſted with a ſort of coarſe ſtraw, with which the manufacturer proceeds to beat or agitate the extract, until a granulation of the fecula takes place, the operation continuing nearly for the ſpace of three-fourths of an hour; a preciptant, compoſed of red earth and water, in the quantity of four quart bottles, is poured into the jar, which after mixture is allowed to ſtand the whole night, and in the morning the ſuperincumbent fluid is drawn off through three or four apertures perforated in the ſide of the jar in a vertical direction, the loweſt reaching to within five inches of the bottom, ſufficient to retain the fecula, which is carried to the houſes, and dried in bags.

This is the whole of the proceſs recurred to in this part, which, I think, if adopted in *Bengal*, might in no ſmall degree ſuperſede the neceſſity of raiſing great and expenſive buildings, in a word, ſave the expenditure of ſo much money in dead ſtock, before they can make any Indigo in the *European* method; to which I have to add, that Indigo thus obtained poſſeſſes a very fine quality.

As I think theſe obſervations may be uſeful to the manufacturers in *Bengal*, I could wiſh to ſee them printed in the Tranſactions of the *Aſiatick* Society.

Ambore,
2*d April*, 1791.

EXTRACT

EXTRACT OF A TREATISE

ON THE

MANUFACTURE OF INDIGO,

By Mr. De COSSIGNY.

"THIS experiment (the *Indian* proceſs) infallibly "ſhows, that Indigo may be produced by dif-"ferent methods, and how much it is to be regretted "that the *European* artiſts ſhould remain conſtantly "wedded to their *method* or *routine*, without having "yet made the neceſſary inquiries towards attaining "perfection. Many travellers on the coaſt of *Coro-*"*mandel* having been ſtruck with the apparent ſim-"plicity of the means uſed by the *Indians* in prepar-"ing Indigo, from having ſeen their artiſts employed "in the open air with only earthen jars, and from not "having duly examined and weighed the extent of the "detail of their proceſs, apprehended that it is effected "by eaſier means than with the large vats of maſonry "and the machinery employed by *Europeans:* but "they have been greatly miſtaken, the whole appearing "a deluſive concluſion from the following obſervation, "viz. that one man can, in the *European* method of "manufacture, bring to iſſue one vat containing fifty "bundles of plant, which, according to their nature "and quality, may afford from ten to thirty pounds "of Indigo; whereas, by the *Indian* proceſs, one em-"ployed during the ſame time would probably only "produce one pound of Indigo: the *European* method "is therefore the moſt ſimple, as well as every art where "machinery is uſed inſtead of manual labour."

XVI.

NOTE.

Experience alone muſt decide between the oppoſite opinions of Colonel Martin and M. de Cossigny.

XVI.

DISCOURSE THE NINTH,

ON THE

ORIGIN AND FAMILIES OF NATIONS.

Delivered 23d February, 1792.

BY THE PRESIDENT.

YOU have attended, gentlemen, with ſo much indulgence to my diſcourſes on the five *Aſiatick* nations, and on the various tribes eſtabliſhed along their ſeveral borders, or interſperſed over their mountains, that I cannot but flatter myſelf with an aſſurance of being heard with equal attention, while I trace to one centre the three great families from which thoſe nations appear to have proceeded, and then hazard a few conjectures on the different courſes which they may be ſuppoſed to have taken toward the countries in which we find them ſettled at the dawn of all genuine hiſtory.

Let us begin with a ſhort review of the propoſitions, to which we have gradually been led, and ſeparate ſuch as are morally certain from ſuch as are only probable: that the firſt race of *Perſians* and *Indians*, to whom we may add the *Romans* and *Greeks*, the *Goths*, and the old *Egyptians* or *Ethiops*, originally ſpoke the ſame language, and profeſſed the ſame popular faith, is capable, in my humble opinion, of inconteſtible proof; that the *Jews* and *Arabs*, the *Aſſyrians*, or ſecond *Perſian* race, the people

ple who ſpoke *Syriack*, and a numerous tribe of *Abyſſinians*, uſed one primitive dialect, wholly diſtinct from the idiom juſt mentioned, is, I believe, undiſputed, and I am ſure, indiſputable; but that the ſettlers in *China* and *Japan* had a common origin with the *Hindus*, is no more than highly probable; and that all the *Tartars*, as they are inaccurately called, were primarily of a third ſeparate branch, totally differing from the two others in language, manners, and features, may indeed be plauſibly conjectured, but cannot, from the reaſons alledged in a former eſſay, be perſpicuouſly ſhown, and for the preſent, therefore, muſt be merely aſſumed. Could theſe facts be verified by the beſt attainable evidence, it would not, I preſume, be doubted, that the whole earth was peopled by a variety of ſhoots from the *Indian*, *Arabian*, and *Tartarian* branches, or by ſuch intermixtures of them, as, in a courſe of ages, might naturally have happened.

Now I admit without heſitation the aphoriſm of LINNÆUS, that, "in the beginning God created one pair "only of every living ſpecies, which has a diverſity "of ſex;" but, ſince that incomparable naturaliſt argues principally from the wonderful diffuſion of vegetables, and from an hypotheſis, that the water on this globe has been continually ſubſiding, I venture to produce a ſhorter and cloſer argument in ſupport of his doctrine. That *Nature*, of which ſimplicity appears a diſtinguiſhing attribute, *does nothing in vain*, is a maxim in philoſophy; and againſt thoſe who deny maxims we cannot diſpute; but *it is vain* and ſuperfluous *to do by many means, what may be done by fewer*, and this is another axiom received into courts of judicature from the ſchools of philoſophers: *we muſt not* therefore, ſays our great NEWTON, *admit more cauſes of natural things, than thoſe which are true, and ſufficiently account for natural phenomena*; but it is true, that one pair *at leaſt* of every living ſpecies muſt at firſt have been

been created; and that one human pair was ſufficient for the population of our globe in a period of no conſiderable length, (on the very moderate ſuppoſition of lawyers and political arithmeticians, that every pair of anceſtors left on an average two children, and each of them two more,) is evident from the rapid increaſe of numbers in geometrical progreſſion, ſo well known to thoſe who have ever taken the trouble to ſum a ſeries of as many terms as they ſuppoſe generations of men in two or three thouſand years. It follows, that the Author of Nature (for all nature proclaims its divine Author) created but one pair of our ſpecies; yet, had it not been (among other reaſons) for the devaſtations, which hiſtory has recorded, of water and fire, wars, famine, and peſtilence, this earth would not now have had room for its multiplied inhabitants. If the human race then be, as we may confidently aſſume, of one natural ſpecies, they muſt all have proceeded from one pair; and if perfect juſtice be, as it is moſt indubitably an eſſential attribute of GOD, that pair muſt have been gifted with ſufficient wiſdom and ſtrength to be virtuous, and, as far as their nature admitted, happy, but intruſted with freedom of will to be vicious, and conſequently degraded: whatever might be their option, they muſt people in time the region where they firſt were eſtabliſhed, and their numerous deſcendants muſt neceſſarily ſeek new countries, as inclination might prompt, or accident lead, them; they would of courſe migrate in ſeparate families and clans, which, forgetting by degrees the language of their common progenitor, would form new dialects to convey new ideas, both ſimple and complex: natural affection would unite them at firſt, and a ſenſe of reciprocal utility, the great and only cement of ſocial union in the abſence of publick honour and juſtice, for which in evil times it is a general ſubſtitute, would combine them at length in communities more or leſs regular; laws would be propoſed by a part of each community, but enacted by the whole; and

governments would be variouſly arranged for the happineſs or miſery of the governed, according to their own virtue and wiſdom, or depravity and folly; ſo that, in leſs than three thouſand years, the world would exhibit the ſame appearances which we may actually obſerve on it in the age of the great *Arabian* impoſtor.

On that part of it to which our united reſearches are generally confined, we ſee *five* races of men peculiarly diſtinguiſhed, in the time of MUHAMMED, for their multitude and extent of dominion; but we have reduced them to *three*, becauſe we can diſcover no more, that eſſentially differ in language, religion, manners, and other known characteriſticks: now theſe three races, how variouſly ſoever they may at preſent be diſperſed and intermixed, muſt (if the preceding concluſions be juſtly drawn) have migrated originally from a central country, to find which is the problem propoſed for ſolution. Suppoſe it ſolved; and give any arbitrary name to that centre: let it, if you pleaſe, be *Iran*. The three primitive languages, therefore, muſt at firſt have been concentrated in *Iran*, and there only in fact we ſee traces of them in the earlieſt hiſtorical age; but, for the ſake of greater preciſion, conceive the whole empire of *Iran*, with all its mountains and valleys, plains and rivers, to be every way infinitely diminiſhed; the firſt winding courſes, therefore, of all the nations proceeding from it by land, and nearly at the ſame time, will be little right lines, but without interſections, becauſe thoſe courſes could not have thwarted and croſſed one another: if then you conſider the ſeats of all the migrating nations as points in a ſurrounding figure, you will perceive, that the ſeveral rays, diverging from *Iran*, may be drawn to them without any interſection; but this will not happen, if you aſſume as a centre *Arabia*, or *Egypt*; *India*, *Tartary*, or *China*: it follows, that *Iran*, or *Perſia*, (I contend for *the meaning*, *not the name*,) was the central country which we ſought. This

mode of reaſoning I have adopted, not from any affectation (as you will do me the juſtice to believe) of a ſcientifick diction, but for the ſake of conciſeneſs and variety, and from a wiſh to avoid repetitions; the ſubſtance of my argument having been detailed in a different form at the cloſe of another diſcourſe; nor does the argument in any form riſe to demonſtration, which the queſtion by no means admits: it amounts, however, to ſuch a proof, grounded on written evidence and credible teſtimony, as all mankind hold ſufficient for deciſions affecting property, freedom, and life.

Thus then have we proved, that the inhabitants of *Aſia*, and conſequently, as it might be proved, of the whole earth, ſprang from three branches of one ſtem: and that thoſe branches have ſhot into their preſent ſtate of luxuriance, in a period comparitively ſhort, is apparent from a fact univerſally acknowledged, that we find no certain monument, or even probable tradition, of nations planted, empires and ſtates raiſed, laws enacted, cities built, navigation improved, commerce encouraged, arts invented, or letters contrived, above twelve, or at moſt fifteen or ſixteen, centuries before the birth of CHRIST; and from another fact, which cannot be controverted, that ſeven hundred or a thouſand years would have been fully adequate to the ſuppoſed propagation, diffuſion, and eſtabliſhment of the human race.

The moſt ancient hiſtory of that race, and the oldeſt compoſition perhaps in the world, is a work in *Hebrew*, which we may ſuppoſe at firſt, for the ſake of our argument, to have no higher authority than any other work of equal antiquity that the reſearches of the curious had accidentally brought to light: it is aſcribed to MUSAH; for ſo he writes his own name, which, after the *Greeks* and *Romans*, we have changed into MOSES; and, though it was manifeſtly his object to give an hiſ-

torical account of a ſingle family, he has introduced it with a ſhort view of the primitive world, and his introduction has been divided, perhaps improperly, into *eleven* chapters. After deſcribing with awful ſublimity the creation of this univerſe, he aſſerts, that one pair of every animal ſpecies was called from nothing into exiſtence; that the human pair were ſtrong enough to be happy, but free to be miſerable; that, from deluſion and temerity, they diſobeyed their ſupreme Benefactor, whoſe goodneſs could not pardon them conſiſtently with his juſtice; and that they received a puniſhment adequate to their diſobedience, but ſoftened by a myſterious promiſe to be accompliſhed in their deſcendants. We cannot but believe, on the ſuppoſition juſt made of a hiſtory uninſpired, that theſe facts were delivered by tradition from the firſt pair, and related by Moses in a figurative ſtyle; not in that ſort of allegory which rhetoricians deſcribe as a mere aſſemblage of metaphors, but in the ſymbolical mode of writing adopted by eaſtern ſages, to embelliſh and dignify hiſtorical truth; and, if this were a time for ſuch illuſtrations, we might produce the ſame account of the *creation* and the *fall*, expreſſed by ſymbols very nearly ſimilar, from the *Puránas* themſelves, and even from the *Véda*, which appears to ſtand next in antiquity to the five books of Moses.

The ſketch of antediluvian hiſtory, in which we find many dark paſſages, is followed by the narrative of a *deluge*, which deſtroyed the whole race of man, except four pairs; an hiſtorical fact admitted as true by every nation to whoſe literature we have acceſs, and particularly by the ancient *Hindus*, who have allotted an entire *Puráṇa* to the detail of that event, which they relate, as uſual, in ſymbols or allegories. I concur moſt heartily with thoſe, who inſiſt, that, in proportion as any fact mentioned in hiſtory ſeems repugnant to the courſe of nature, or, in one word, miraculous, the ſtronger evidence is required to induce a rational belief of it: but we

hear

hear without incredulity, that cities have been overwhelmed by eruptions from burning mountains, territories laid waſte by hurricanes, and whole iſlands depopulated by earthquakes: if then we look at the firmament ſprinkled with innumerable ſtars; if we conclude by a fair analogy, that every ſtar is a ſun, attracting, like ours, a ſyſtem of inhabited planets; and if our ardent fancy, ſoaring hand in hand with ſound reaſon, waft us beyond the viſible ſphere into regions of immenſity, diſcloſing other celeſtial expanſes, and other ſyſtems of ſuns and worlds, on all ſides without number or end, we cannot but conſider the ſubmerſion of our little ſperoïd as an infinitely leſs event in reſpect of the immeaſurable univerſe, than the deſtruction of a city or an iſle in reſpect of this habitable globe. Let a general flood, however, be ſuppoſed improbable, in proportion to the magnitude of ſo ruinous an event, yet the concurrent evidences of it are completely adequate to the ſuppoſed improbability; but, as we cannot here expatiate on thoſe proofs, we proceed to the fourth important fact recorded in the *Moſaick* hiſtory; I mean the firſt propagation and early diſperſion of mankind *in ſeparate families* to ſeparate places of reſidence.

Three ſons of the juſt and virtuous man, whoſe lineage was preſerved from the general inundation, travelled, we are told, as they began to multiply, in *three* large diviſions variouſly ſubdivided: the children of YA'FET ſeem, from the traces of *Sclavonian* names, and the mention of their being *enlarged*, to have ſpread themſelves far and wide, and to have produced the race, which, for want of a correct appellation, we call *Tartarian*: the colonies, formed by the ſons of HAM and SHEM, appear to have been nearly ſimultaneous; and, among thoſe of the latter branch, we find ſo ſo many names inconteſtibly preſerved at this hour in *Arabia*, that we cannot heſitate in pronouncing them the ſame people whom hitherto we have denominated *Arabs*; while the former branch,

branch, the moſt powerful and adventurous of whom were the progeny of CUSH, MISR, and RAMA, (names remaining unchanged in *Sanſcrit*, and highly revered by the *Hindus*,) were, in all probability, the race which I call *Indian*, and to which we may now give any other name that may ſeem more proper and comprehenſive.

The general introduction to the *Jewiſh* hiſtory cloſes with a very conciſe and obſcure account of a preſumptuous and mad attempt, by a particular colony, to build a ſplendid city, and raiſe a fabrick of immenſe height, independently of the divine aid, and, it ſhould ſeem, in defiance of the divine power; a project, which was baffled by means appearing at firſt view inadequate to the purpoſe, but ending in violent diſſention among the projectors, and in the ultimate ſeparation of them: this event alſo ſeems to be recorded by the ancient *Hindus* in two of their *Purânas*; and it will be proved, I truſt, on ſome future occaſion, that *the lion burſting from a pillar to deſtroy a blaſpheming giant*, and *the dwarf who beguiled and held in deriſion* the magnificent BELI, are one and the ſame ſtory related in a ſymbolical ſtyle.

Now theſe primeval events are deſcribed as having happened between the *Oxus* and *Euphrates*, the mountains of *Caucaſus* and the borders of *India*, that is, within the limits of *Iran*; for, though moſt of the *Moſaick* names have been conſiderably altered, yet numbers of them remain unchanged: we ſtill find *Harrân* in *Meſopotamia*, and travellers appear unanimous in fixing the ſite of ancient *Babel*.

Thus, on the preceding ſuppoſition, that the firſt eleven chapters of the book which is thought proper to call *Geneſis*, are merely a preface to the oldeſt civil hiſtory now extant, we ſee the truth of them confirmed by antecedent reaſoning, and by evidence in part highly probable,

probable, and in part certain; but the *connection* of the *Moſaick* hiſtory with that of the Goſpel by a chain of ſublime predictions unqueſtionably ancient, and apparently fulfilled, muſt induce us to think the *Hebrew* narrative more than human in its origin, and conſequently true in every ſubſtantial part of it, though poſſibly expreſſed in figurative language; as many learned and pious men have believed, and as the moſt pious may believe without injury, and perhaps with advantage, to the cauſe of revealed religion. If Moses then was endued with ſupernatural knowledge, it is no longer probable only, but abſolutely certain, that the whole race of man proceeded from *Iran* as from a centre, whence they migrated at firſt in three great colonies; and that thoſe three branches grew from a common ſtock, which had been miraculouſly preſerved in a general convulſion and inundation of this globe.

Having arrived by a different path at the ſame concluſion with Mr. Bryant as to one of thoſe families, the moſt ingenious and enterpriſing of the three, but arrogant, cruel, and idolatrous, which we both conclude to be various ſhoots from the *Hamian* or *Amonian* branch, I ſhall add but little to my former obſervations on his profound and agreeable work, which I have thrice peruſed with increaſed attention and pleaſure, though not with perfect acquieſcence in the other leſs important parts of his plauſible ſyſtem. The ſum of his argument ſeems reducible to three heads. Firſt; "if the deluge "really happened at the time recorded by Moses, thoſe "nations whoſe monuments are preſerved, or whoſe "writings are acceſſible, muſt have retained memorials "of an event ſo ſtupendous, and comparitively ſo re"cent; and in fact they have retained ſuch memorials." This reaſoning ſeems juſt, and the fact is true beyond controverſy. Secondly; "thoſe memorials were ex"preſſed by the race of Ham, before the uſe of letters, "in rude ſculpture or painting, and moſtly in ſymbo"lical

" lical figures of the *ark*, the eight perſons concealed in " it, and the birds which firſt were diſmiſſed from it: " this fact is probable, but, I think, not ſufficiently aſ- " certained." Thirdly; " all ancient Mythology (ex- " cept what was purely *Sabian*) had its primary ſource " in thoſe various ſymbols miſunderſtood; ſo that an- " cient Mythology ſtands now in the place of ſymboli- " cal ſculpture or painting, and muſt be explained on " the ſame principles on which we ſhould begin to de- " cypher the originals, if they now exiſted." This part of the ſyſtem is, in my opinion, carried too far; nor can I perſuade myſelf (to give one inſtance out of many) that the beautiful allegory of CUPID and PSYCHE had the remoteſt alluſion to the deluge, or that HYMEN ſignified the *veil* which covered the Patriarch and his family. Theſe propoſitions, however, are ſupported with great ingenuity and ſolid erudition; but, unprofitably for the argument, and unfortunately, perhaps, for the fame of the work itſelf, recourſe is had to etymological conjecture, than which no mode of reaſoning is in general weaker or more deluſive. He who profeſſes to derive the words of any one language from thoſe of another, muſt expoſe himſelf to the danger of perpetual errors, unleſs he be perfectly acquainted with both; yet my reſpectable friend, though eminently ſkilled in the idioms of *Greece* and *Rome*, has no ſort of acquaintance with any *Aſiatick* dialect, except *Hebrew*; and he has conſequently made miſtakes, which every learner of *Arabick* and *Perſian* muſt inſtantly detect. Among *fifty* radical words (*ma*, *taph*, and *ram*, being included) *eighteen* are purely of *Arabian* origin, *twelve* merely *Indian*, and *ſeventeen* both *Sanſcrit* and *Arabick*, but in ſenſes totally different; while *two* are *Greek* only, and one *Egyptian*, or barbarous: if it be urged, that thoſe *radicals* (which ought ſurely to have concluded, inſtead of preceding, an *analytical* inquiry) are precious traces of the primitive language, from which all others were derived, or to which at leaſt they were ſubſequent,

I can

I can only declare my belief, that the language of NOAH is loſt irretrievably, and aſſure you, that, after a diligent ſearch, I cannot find a ſingle word uſed in common by the *Arabian*, *Indian*, and *Tartar* families, before the intermixture of dialects occaſioned by *Mahomedan* conqueſts. There are, indeed, very obvious traces of the *Hamian* language, and ſome hundreds of words might be produced, which were formerly uſed promiſcuouſly by moſt nations of that race; but I beg leave, as a philologer, to enter my proteſt againſt conjectural etymology in hiſtorical reſearches, and principally againſt the licentiouſneſs of etymologiſts in tranſpoſing and inſerting letters, in ſubſtituting at pleaſure any conſonant for another of the ſame order, and in totally diſregarding the vowels: for ſuch permutations few radical words would be more convenient than CUS, or CUSH, ſince, dentals being changed for dentals, and palatials for palatials, it inſtantly becomes *coot*, *gooſe*, and by tranſpoſition, *duck*, all water-birds, and *evidently* ſymbolical: it next is the *goat* worſhipped in *Egypt*, and, by a metatheſis, the *dog* adored as an emblem of SIRIUS, or, more obviouſly, a *cat*, not the domeſtick animal, but a ſort of ſhip, and the *Catos*, or great ſea-fiſh, of the *Dorians*. It will hardly be imagined, that I mean by this irony to inſult an author whom I reſpect and eſteem; but no conſideration ſhould induce me to aſſiſt by my ſilence in the diffuſion of error; and I contend, that almoſt any word or nation might be derived from any other, if ſuch licences as I am oppoſing were permitted in etymological hiſtories. When we find, indeed, the ſame words, letter for letter, and in a ſenſe preciſely the ſame, in different languages, we can ſcarce heſitate in allowing them a common origin; and, not to depart from the example before us, when we ſee CUSH, or CUS, (for the *Sanſcrit* name alſo is variouſly pronounced), among the ſons of BRA'HMA, that is, among the progenitors of the *Hindus*, and at the head of an ancient pedigree preſerved in the *Rámáyán*; when we meet with his name again in the

the family of RA'MA; whence we know, that the name is venerated in the higheſt degree, and given to a ſacred graſs, deſcribed as a *Poa* by KOENIG, which is uſed with a thouſand ceremonies in the oblations to fire, ordained by MENU to form the ſacrificial zone of the *Brahmans*, and ſolemnly declared in the *Véda* to have ſprung up ſoon after the *deluge*, whence the *Pauránicks* conſider it as the *briſtly hair of the boar which ſupported the globe:* when we add, that one of the ſeven *dwípas*, or great peninſulas of this earth, has the ſame appellation, we can hardly doubt, that the CUSH of MOSES, and VA'LMIC, was the ſame perſonage, and an anceſtor of the *Indian* race.

From the teſtimonies adduced in the ſix laſt annual diſcourſes, and from the additional proofs laid before you, or rather opened, on the preſent occaſion, it ſeems to follow, that the only human family after the flood eſtabliſhed themſelves in the northern parts of *Iran;* that, as they multiplied, they were divided into three diſtinct branches, each retaining little at firſt, and loſing the whole by degrees, of their common primary language, but agreeing ſeverally on new expreſſions for new ideas; that the branch of YA'FET was *enlarged* in many ſcattered ſhoots over the north of *Europe* and *Aſia*, diffuſing themſelves as far as the weſtern and eaſtern ſeas, and, at length, in the infancy of navigation, beyond them both; that they cultivated no liberal arts, and had no uſe of letters, but formed a variety of dialects, as their tribes were variouſly ramified; that, ſecondly, the children of HAM, who founded in *Iran* itſelf the monarchy of the firſt *Chaldeans*, invented letters, obſerved and named the luminaries of the firmament, calculated the known *Indian* period of *four hundred and thirty-two thouſand years*, or an *hundred and twenty* repetitions of the *ſaros*, and contrived the old ſyſtem of Mythology, partly allegorical, and partly grounded on Idolatrous

trous veneration for their ſages and lawgivers; that they were diſperſed at various intervals, and in various colonies, over land and ocean; that the tribes of MISR, CUSH, and RAMA, ſettled in *Africk* and *India*; while ſome of them, having improved the art of ſailing, paſſed from *Egypt*, *Phenice*, and *Phrygia*, into *Italy* and *Greece*, which they found thinly peopled by former emigrants, of whom they ſupplanted ſome tribes, and united themſelves with others; whilſt a ſwarm from the ſame hive moved by a northerly courſe into *Scandinavia*, and another, by the head of the *Oxus*, and through the paſſes of *Imaus*, into *Caſhgar* and *Eighúr*, *Khatá*, and *Khoten*, as far as the territories of *Chín* and *Tancút*, where letters have been uſed, and arts immemorially cultivated: nor is it unreaſonable to believe, that ſome of them found their way from the eaſtern iſles into *Mexico* and *Peru*, where traces were diſcovered of rude literature and mythology analagous to thoſe of *Egypt* and *India*; that, thirdly, the old *Chaldean* empire being overthrown by the *Aſſyrians* under CAYU'MERS, other migrations took place, eſpecially into *India*; while the reſt of SHEM's progeny, ſome of whom had before ſettled on the Red Sea, peopled the whole *Arabian* peninſula, preſſing cloſe on the nations of *Syria* and *Phenice*; that, laſtly, from all the three families were detached many bold adventurers, of an ardent ſpirit and a roving diſpoſition, who diſdained ſubordination, and wandered in ſeparate clans, till they ſettled in diſtant iſles, or in deſerts and mountainous regions; that, on the whole, ſome colonies might have migrated before the death of their venerable progenitor, but that ſtates and empires could ſcarce have aſſumed a regular form, till fifteen or ſixteen hundred years before the *Chriſtian* epoch; and that, for the firſt thouſand years of that period, we have no hiſtory unmixed with fable, except that of the turbulent and variable, but eminently diſtinguiſhed, nation deſcended from ABRAHAM.

My

My deſign, gentlemen, of tracing the origin and progreſs of the five principal nations who have peopled *Aſia*, and of whom there were conſiderable remains in their ſeveral countries at the time of MUHAMMED's birth, is now accompliſhed; ſuccinctly, from the nature of theſe eſſays; imperfectly, from the darkneſs of the ſubject and ſcantineſs of my materials, but clearly and comprehenſively enough to form a baſis for ſubſequent reſearches: you have ſeen, as diſtinctly as I am able to ſhow, *who* thoſe nations originally were, *whence* and *when* they moved towards their final ſtations; and, in my future annual diſcourſes, I propoſe to enlarge on the *particular advantages* to our country and to mankind, which may reſult from our ſedulous and united inquiries into the hiſtory, ſcience, and arts, of theſe *Aſiatick* regions, eſpecially of the *Britiſh* dominions in *India*, which we may conſider as the centre (not of the human race, but) of our common extertions to promote its true intereſts; and we ſhall concur, I truſt, in opinion, that the race of man, to advance whoſe manly happineſs is our duty, and will of courſe be our endeavour, cannot long be happy without virtue, nor actively virtuous without freedom, nor ſecurely free without rational knowledge.

THE END OF THE THIRD VOLUME.

Printed by T. Maiden, Sherbourn-Lane, Lombard-Street.

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There are ſome Overſights, or Errors of the Preſs, both in Punctuation and Orthography, which the Reader is deſired to correct.

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Digitized with financial assistance from the
Government of Maharashtra
on 05 October, 2018